The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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GOOSE-STEPPING TOWARD CHAOS

FRENCH and German armies face each other again across the Rhine, at certain points within rifle range. Any accident, to say nothing about any deliberate or reckless action, may provoke that which the diplomats and statesmen are now desperately striving to postpone, or avert, namely, the beginning of a second world war. We may hope—as we are bound to do—that frightfully dangerous as is the present crisis, it will be sufficiently alleviated in time to avert the awful peril. Indeed, there would seem to be good grounds for reasonably believing that this can be done. But what of the future? Can we discern any signs that indicate the possibility, or even a probability, that Hitler's smashing of the Locarno treaty will lead the nations of Europe into peace instead of war?

Germany has not merely declared what is in effect an ultimatum, but has moved her army to back it up. France has replied in the same terms, with Belgium at her side. Germany has coupled with her defiance an offer of peace: a pact between herself, on the one hand, and France and Belgium on the other, for twenty-five years, with Great Britain and Italy, and possibly Holland, as the guarantors of the new treaty, which would provide for Germany's retirement from the Rhine zone once more—provided, however, that France and Belgium likewise establish corresponding neutral zones along their own frontiers. With this accomplished, Germany would be willing to reenter the League of Nations. To this France has replied: "No. Not until Germany voluntarily retreats from the Rhine zone, or is forced to do so, by the League of Nations, can any other issue be considered." Great Britain condemns Germany's violation not merely of the Versailles treaty, which Germany was forced to sign, but of the far more binding obligation of the Locarno treaty—which Germany freely signed, and which bound

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her honor instead of compelling her submission. And Great Britain pledges her armed might to support Belgium and France—if they are physically attacked by Germany. But Great Britain will not support either League sanctions or military force to compel Germany's retirement from the Rhine, and she professes to find merit in Hitler's proposals for entirely new treaty arrangements to take the place of those destroyed and repudiated by Germany.

It is an impasse. Back of France and Great Britain and Germany, lined up on one or another of the clashing points of views of the three major European nations, and also maintaining separate, and generally conflicting, national points of view, are all the other nations—not only of Europe, but of the whole world. In greater or lesser degree, all nations are vitally concerned. Anything like a complete analysis of the complexity of national interests involved in the crisis is beyond the power of any writer to express. There is one great question, however, which seems to us to transcend all others in its urgency. It is one which those of us (who make up the vast majority of mankind) who are not, and who cannot possibly become, possessed of a full knowledge of all the material factors of the crisis—the stupefying number of treaties, pacts, alliances, etc., the myriad economic, racial, historical, national, conflicts and agreements, etc.—are competent to ask, and to consider. It is this: Can it be true that at last the awful cleavage which for centuries has been growing deeper and wider between Religion and secular affairs, particularly affairs of State—the business of diplomacy: the relations of governments to each other—has become practically absolute and universal? Is the binding power of Truth and Honor now completely dead? Have all those philosophers who from Machiavelli onward have justified the use of the Lie, and contempt for Honor, and the expediency of Treachery, in public affairs, won a complete victory? If so, how can treaties between nations, in the future, be anything other than those "scraps of paper" which have littered the world so long—and which, torn up, or forgotten, or twisted out of all resemblance to the words of truth or the tokens of true honor, have been the instruments not of peace for men of good-will, but of ruin and hatred and betrayal and death and hell upon earth?

There are several passages in Herr Hitler's exceedingly remarkable speech in the Reichstag denouncing the Locarno treaty which go straight to this central question. Speaking of the grim fact that the "war to end all war," as the earthquake of hatred of 1914-1918 was so horribly—and so briefly!—termed has been followed not by peace but by a succession of lesser wars (preparing the path of a newer and greater world war), the Supreme Leader of Nazi Germany declared, most truly, that "distrust, hatred, jealousy, greed, suspicion and accusation are visible and tangible feelings that seem to possess the peoples. . . . Can we wonder that from such tragic disappointment there results within the nations a shattering of trust in rectitude and order which appear to fail in such a catastrophic manner?" And further on, he declared: "My deputies! If I always go with so much detail into these psychological problems, it is because I am convinced that without a change of spiritual outlook regarding the development of our international relationships real pacification of the world will never be attained." And throughout all his speech Herr Hitler hammered at the word "honor" — the "German honor," his own "honor"—as that which expressed the rock-bottom, immutable and highest value of his policy, as, inferentially, it also ought to be the foundation of the policies of all nations, and all individuals.

How tragically true, and how truly tragic, is all this, when we remember, as we needs must, that to Hitler the needed "spiritual outlook" is expressed by the Nazi revolution, and "honor," apparently, is that only which the Nazi régime declares it to be! Not the "spiritual outlook" which is based upon the eternal revelation of God, but that which is based upon a racial or national selfishness. "Honor" is merely relative, not absolute. It is degenerated into self-interest, or national interest, or racial interest. And the other nations are like unto Hitlerism, even if not yet so absolutely. Led by his troopers goose-stepping toward chaos and night, flock the other nations. Unless they withdraw from the edge of the abyss and recognize and live up to the honor which is based on the laws of God, no more man-made treaties will save our civilization.

Week by Week

The Trend of Events

EAST of the Atlantic and west of the Pacific guns so frankly dominated public, and therefore private, life that our own affairs, however unsound they fundamentally may be, seemed almost drably undramatic. War is not the only danger from war threats. Right now there is small likelihood that *poilus* will go further afield than to their peaceful-looking (like thatched farmhouses) and supposedly impregnable forts, or that Germans will try to see if those forts really are impregnable. But when people all agree that war is easily possible, nations are congealed, and all the energies and resources that might be used to change their inner state—which is responsible for the war threat—are used instead to increase certain physical power. The present condition of countries not

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only makes war too easily possible, but also, as it would be foolish to forget, makes depressions, unemployment, class struggle and the other ills one wisely laments. Our enormous geographic luck now permits us to enjoy the luxury of worrying over non-military affairs much more than the other powers, and undoubtedly our greatest gift to peace would be some constructive worry resulting in internationally tangible reform and prosperity.

CONGRESS was facing its most immediate problem: taxes. The President's proposal for a flat tax on undistributed corporate profits met opposition from those who want to insure "depression-cushioning" reserves. The Treasury seemed very firm, however, and rumors spread that the administration was prepared to "educate" the public on the tax problem—a subject that politicians feel certain shouldn't be brought up election years. In industry our sharpest problems were being met by strikes. There are many explanations for the increase in industrial disputes, but whatever the causes, we are having the deepest problems of industry forced to our attention by the unsentimental school of the picket line. For one thing, it seems inevitable that the unrestricted open shop is going, but the strictly closed shop will not be universal in this country soon. President Roosevelt sent one of his most interesting letters during the week to representatives of railroad labor and management. He asked them to cooperate in working out the imminent problems of railway economy, such as the merger of terminal facilities. He deplored that "issues which ought to be settled by friendly negotiations are being fought out in the battlegrounds of Congress and the courts." There is hardly a more realistic problem than where issues are to be settled: in Congress, the courts, conference rooms, picket lines, or barricaded streets. A disconcerting fact is that problems supposedly settled in Congress sometimes do not hold in the other places.

How Much Privacy?

THE ISSUE of the extent to which a congressional committee can go in the seizure of private papers, is now apparently to be subjected to some serious questioning from which, it is to be hoped, fair rules of procedure and reasonable definitions of the limits on such search and seizure will emerge. Business men have been protesting against what they considered the unwarranted reading of their private papers by agents of such committees, and now the firm of Winston, Strawn and Shaw has, by obtaining a restraining injunction, brought the matter into court. Senator Black, of the affected Senate Lobby Investigating Committee, immediately condemned the action and threatened that, if the court sustained the restraint, he would seek legislation depriving the court of its power. Subsequently the Senate unanimously adopted a resolution introduced by Senator Borah calling for an investigation of the original investigation and there were some suggestions that the whole matter would be made a campaign issue by the Republicans in the coming elections. Ostensibly the Constitution controls the issue. Its language seems worth quoting: "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue but upon probable causes, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized." What is reasonable or unreasonable, with reference to the first clause, is certainly debatable, and properly should be clarified. With regard to the second clause, however—without questioning the merits of any intended investigations—there can be no question of the increasing disposition of the committees to be not at all particular in the subpoenas with which they arm their investigators.

The Strike and the Public

THE AMERICAN public continues to manifest a remarkable adaptibility. The cheerfulness and calm with which it accepted the national bank holiday three years ago reappeared in New York City when a building service strike suddenly crippled a number of its many-storied homes and office buildings. White-collar workers and apartment dwellers jokingly climbed innumerable flights of stairs in friendly camaraderie with delivery clerks and messenger boys. News columns were enlivened by feats like that of ex-pugilist Jack Dempsey who trundled a baby carriage down twenty flights of stairs. And some girls from a Socialist organization at Hunter College staged an amusing skit outside the Park Avenue apartment where Frederick C. Bellinger, one of the tenants, had indignantly seized a double-barreled shotgun and his old trench helmet and operated an elevator; police stopped the show. The general feeling of amusement changed to tension as the grim contest between the union and realty operators began with pickets, hard-bitten private detectives and hired strikebreakers much in evidence. Charges and countercharges on the violently disputed issue of the closed shop have tended to becloud the situation and doubts have been aroused by efforts to discredit the union officials who organized the strike. One thing is so clear, however, that there are reports of growing sympathy of tenants for the strikers. Few people had realized what shockingly low wages were paid to service employees for fifty-four hours' work each week. More than one person wondered how a man could be expected to support himself and his family in any decency on $70 or $80 a month.

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AT THE symposium on "The Catholic Church and the Interracial Problem," which was sponsored by the National Catholic Alumni Federation at the Centre Club in New York City, Father John La Farge, S. J., added his plea once again, to that of other eloquent speakers, that Christians should not fail through neglect and inaction to work for social justice for the Negro and to tender him the spiritual benefits of the Church. In this mission the Church in the United States has a unique opportunity, which it may lose, among a people who have always shown themselves as a group to be charitably inclined and responsive to friendly treatment and the highest motives. The interracial problem constitutes a grave political problem for Catholics, said Father La Farge, and they must solve it by practising their Catholicism. Dr. Hudson J. Oliver, a Negro physician and president of the Catholic Interracial Council, stressed the fact that while there are 13,000,000 Negroes in this country, only 250,000 of them belong to the Catholic Church. This is not because they are particularly antagonistic to the Church, he said, but might be more properly charged to the indifference of Catholics in the past. George K. Hunton, editor of the *Interracial Review,* a Catholic magazine for Negroes, also added that our "general attitude of indifference and apathy does create the impression in the minds of many Negroes that the Catholic Church does not particularly welcome the Negro." These reiterations have been hammered away at by those who know from experience the need for them; they state the truth, and an important one, and if they are much longer neglected, tragic novelties are likely to eventuate and rudely disturb, when it is too late, our indifference.

Negroes and Catholicism

A PRACTICAL experiment in food budgeting on a relief allowance that may turn out to be an even more valuable contribution in other fields, is being conducted in Hempstead, Long Island, by the family of the Reverend William H. Alderson, of the Methodist Episcopal Church. This good clergyman and his wife have been, as they express it, "worried" about how people on relief manage to live; and they decided to devote the Lenten period of 1936 to finding out. The sum allowed for food weekly in their community to a family of their size—two adults and three children—is a trifle more than $8, which is about $10 less than the usual Alderson budget. Their program is to live throughout Lent on the smaller sum, and devote the difference to charity. Doubtless many useful details about the planning of meals and the marketing of food will be uncovered by the experiment, as they would be by any similar experiment in the hands of careful, intelligent people accustomed to correct dietary standards. However, as we have said above, a more notable service than discovering what proportion milk and meat should have in the restricted menu, or what cheap, vegetables are highest in mineral content, will surely be the moral effect—both on this little group of practising Christians, and upon those who hear of them. There is a warming sentiment of humanity and charity about their one-family essay in true neighborliness to "the other 20,000,000 persons on relief." To bear others' burdens for a higher reason than sheer necessity, and to make that act pay in steady cash toward alleviating those burdens, is certainly to apply one's religion successfully.

Practising Christians

"PERMANENTLY valuable by-products of the depression," is the happy description given by Park Commissioner Robert Moses to the playgrounds, swimming pools, golf courses, tennis courts and reconstructed beaches which New York has planned and is constructing with the help of relief funds. These recreational advantages are, as the Commissioner further says, "great bulwarks . . . against accidents, traffic hazards, disease, strain, disorder and delinquency." Moreover, even at their maximum extension, they represent a bare minimum of what the city really needs. But despite the fact that all this is generally admitted, the community will shortly face a real problem, in the proper staffing and maintenance of this tremendous system, which about quadruples the present one. Mr. Moses' report indicates that the sum required for the items other than the playgrounds (which are cared for out of the budget), even excluding light, power, etc., will be close to $1,700,000; and it is his explicit conviction that the matter cannot be taken care of through the medium of budget appropriation without injury to the program. His proposal for meeting the difficulty includes a fee, so small as to be virtually nominal, for the use of the various sports facilities included in the new program—excepting playgrounds. In the case of swimming pools, this would be qualified by the adoption of a schedule of free hours daily for children unable to meet the fees. Thus, the Commissioner feels—and clearly establishes, with a series of totals based on a reasonable estimate of attendance—the recreational system would become truly self-supporting, in the manner of the state system which has successfully operated for some years. The practise of segregation has not [illegible] favored in regard to the city's other specific revenues; but it is difficult to resist the conviction that it would constitute the soundest bulwark in defense of a fully operating park plant.

Self-supporting Parks

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SILVER JUBILEE

By ROBERT E. BRENNAN

DURING the month of January one of the youngest and smallest universities in Rome celebrated its silver jubilee. The Pontifical Institute of Sacred Music is surrounded by the venerable monuments and institutions of a city that measures time more by centuries than by years. Yet there was no embarrassment of youth in its celebration. Such would be incompatible with its consciousness of being an inheritor of traditions and a successor to institutions that have colored the life of Christian Rome from those early days when an image of the Saviour first appeared on the walls of the Lateran Palace and a basilica to His Vicar was erected on Vatican hill. The present occasion was characterized rather by a spirit of enthusiastic youth, of new life and creative achievement—a manifestation of that inherent force of the aged Church which revivifies men in their ascent toward eternal Truth and Beauty.

An existence of twenty-five years has confirmed the Pontifical Institute as the logical source from which must emanate to the universal Church, through its clerical students, the doctrine, technique and practical example of sacred music in its perfection as advocated by the Apostolic See.

The Church has always realized that the proper maintenance of sacred music depends ultimately upon the clergy, and that, as in other fields of ecclesiastical science, priests must be carefully trained in order to instruct the faithful and to direct their expression of religious sentiment, whether the musical form be strictly liturgical or not. Schools of sacred music have existed in Rome from the sixth century at least, and some would place their origin in the fourth. Certain it is, in any case, that these Scholae Cantorum exercised a profund influence during the golden era of liturgical development in the city. A thousand years later, when the church choir gradually lost its primitive character as an exclusively clerical body, there remained schools where both clergy and laity might perfect themselves in the study and practise of religious music. There, if any place, were preserved some weakened threads of tradition which were fast becoming frayed, torn apart and cast aside altogether as Europe welcomed new weavers of melodies trained in the aspiring theatrical school who proceeded to adorn the Church with glittering, indecorous apparel.

In 1870, confiscation of ecclesiastical property by the new Italian government resulted in an immediate cessation of what work was still being conducted in Rome. The Congregation and the Academy of St. Cecelia, both of which acted together as the center of musical instruction, vigilance and propaganda, were deprived of all goods and suppressed. The building and equipment of the latter institution was converted to state use and a new school incorporated under the title of Royal Academy of St. Cecelia, which exists today as a national conservatory of music. For forty years Rome was to be without a similar seat of instruction. The direct successor to the Academy of St. Cecelia is the present Pontifical Institute of Sacred Music.

The story of the foundation of the present school, commencing in the early days of the reign of Leo XIII, is one of courageous striving against overwhelming obstacles. In that Pontiff's admirable plan for the restoration of ecclesiastical studies, sacred music was included as an integral part, and, more particularly, the reestablishment in Rome of an official institution. The Very Reverend Abbot Amelli, O.S.B., first president of the Association of St. Cecelia in Italy, and Father De Santi, of the Society of Jesus, founder of the present institute, were eager to assist the Holy Father, but good-will, cogent argument and indefatigable effort could not overcome the difficulties. So much controversy was raging in the field of religious music that the selection of a teaching staff and a unified program of studies were practically out of the question. More serious, materially speaking, was the absolute lack of a foundation: of buildings, or of financial income in any form since 1870.

Practical principles of musical reform, especially in the field of Gregorian Chant, were crystallized in the Motu Proprio of His Holiness Pope Pius X, November 22, 1903. Meanwhile, the Association of St. Cecelia continued to proclaim the absolute necessity of a school for training ecclesiastics and laymen in the discipline of music and liturgy, a necessity all the more apparent in view of the regrettable results that so frequently followed the experiment of clerics attending secular musical conservatories. Finally, under the presidency of Father De Santi, S.J., this association realized its desired objective in the Superior School of Gregorian Chant and Sacred Music, whose humble origins belied the solid basis and broad horizon of its program. The formidable faculty and nucleus of students had to be content with restricted quarters and the bare necessities of furniture and equipment in the College of the Immaculata. So consoling were the results of the first year, however, that on November 4, 1911, the Holy Father accorded it his public and

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solemn approbation. Until 1914, the school remained dependent upon the Association of St. Cecelia awarding diplomas for baccalaureate, licentiate and doctorate in the three separate courses of Gregorian chant, composition and organ. Various circumstances, but particularly the increasing number of foreign students, made it imperative for the school to change its semi-private character, and although it still lacked the foundation necessary for every pontifical school, the Pope was pleased to grant it that title, which included the right to confer academic degrees as a public institution pertaining to the Holy See.

His Holiness Pope Benedict XV, considering the school as a "precious inheritance left by his holy predecessor," gave ample evidence of his solicitude by inviting it to abandon its primitive location and to take possession of the hall of Gregory XIII with its surrounding apartments on the Piazza San Agostino.

Difficulties were by no means eliminated in this change of location. War had broken out, and although classes continued uninterruptedly the enrolment was limited as well as uncertain from year to year. Definite advance, however, was made in establishing the school on a firmer financial basis. In this work an Auxiliary Committee to the Pontifical Institute of Sacred Music, established in 1915 in New York City, was of such assistance that it merited the Holy Father's particular commendation.

In the year 1922, Father De Santi, Rector of the Institute, was called to his eternal reward after a long, heroic and finally triumphant struggle for the cause of divine worship. He was succeeded by the Very Reverend Abbot Paolo M. Ferretti, O.S.B., under whose noteworthy leadership the institution has both developed materially and constantly widened the circle of its influence.

In the first year of his Pontificate, Pope Pius XI brought the school under his immediate protection, and subsequently, through the Apostolic Constitution, "Deus Scientiarum Dominus" (May 24, 1931), placed it in the category of pontifical universities with the present official title: Pontifical Institute of Sacred Music.

Owing to the specialized program of studies the number of students will always be quite limited. As conditions now stand one could wish for a definite improvement in this respect. For the past few years the enrolment has remained slightly less than forty, the dominant nationality being Italian, with one or two representatives from a dozen other countries. This year, there are five North American students: two Canadians, two from the United States and one from Mexico.

The courses of Gregorian chant and polyphony, of composition and instrumentation are so co-ordinated that there is no running ahead in one subject to the neglect of another. Everything moves at approximately the same speed. Ever since its inception the school has stood for this principle of action. It is not an institution dedicated to the popularization of any liturgical movement, a finishing school for work left undone in the seminary. Far less does it exist for the personal delectation of a few priests with musical tendencies. It is essentially a scientific institution purposing to train students systematically in a technical knowledge and esthetical appreciation of both music and the liturgy. The gradual fusion of these elements in one's mind and the development of ability to impart a knowledge and love of them in others gives meaning to the existence and methods of the school.

Since the average student entering the Pontifical Institute has no technical knowledge of music, he must commence by building a solid foundation. Three years are required for the doctorate in Gregorian chant and five for the same degree in composition. There is also a special school of organ, frequented more by laymen than by priests, inasmuch as the ordinary necessities of the latter in this branch of music are provided for in the other courses.

The idea of devoting five years to the study of music after ordination still appears formidable to many who are unacquainted with the technical side of the subject. But anyone who is seriously interested in the real apostolate of sacred music, unwilling that effort be misdirected and exhausted in some ephemeral, "popular" movement, must realize that results effected will always be in relation to preparatory training. If the direction of this, as of other supernatural works, is to be placed logically into the hands of priests, the study of music must be no less sound than that of theology. Even as the luxuriant expression of an artistic creation must be ruled by the principle of unity, so the songs of the far-flung Church must be in constant harmony with the voice of Rome in order that their beauty be fully manifest.

Beatrice to Dante . . .

(Florence: A. D. 1290)

My ship slips out to sea, and voices here
Float off like buzzing of forgotten bees:
Far, far above the friendly olive trees
God waits, I think, to make all mysteries clear.
But, in the courtyard, one sheds many a tear—
Dante, my childhood's knight, whose words are keys
Which shall unlock the bright eternities—
Bound fast by shyness and love's futile fear.
We meet again—who scarcely ever met
In all the tangled highways of the town—
When thou that daredst not touch my fingertips,
High as a monstrance my dead name hast set.
All's well. . . . Yet know I had more gladly gone,
The chrism of thy kiss upon my lips!

KATHERINE BRÉGY.

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ALL IN A DAY'S WORK

ANONYMOUS

WHEN an elementary school teacher walks into the classroom in the early morning, she sets out on a program that requires her to fill the rôle of mother, nurse, teacher, disciplinarian, guide, counselor, advisor and friend. When she puts her wraps on to leave it in the late afternoon, she has supplemented these varied functions with the teaching of a minimum of eleven different subjects to an average of thirty-five children. Of course, that does not include additional subjects that come into the program at irregular intervals. Add to the classes in reading, writing and arithmetic the daily geography, history, spelling, music, drawing, literature appreciation, English (including grammar, creative writing and oral expression), physical education (including stunts, pentathlon, calisthenics, corrective exercises and sports) and periodically such extras as rhythms and folk dancing, art appreciation and choral training. In nature study alone, the teacher must be a geoologist one month, an astronomer the next, an ornithologist, botanist, forester, chemist and soil expert in turn. She must also work in a great variety of handicrafts such as basketry, weaving, clay modeling, painting of many kinds, figure drawing and figure making in puppetry, block printing, book making, construction work, sewing and cooking—the demands of the moment for creative teaching, and the widening of the child's creative expanses.

All kinds of agencies try to use the schools for propaganda, and the teacher is the channel through which it flows. Many special commemorative weeks are observed, such as Good Book Week, Safety Week, Fire Prevention Week, National Education Week, as well as local Education Week. Then there are such legitimate observances as Lincoln's and Washington's birthdays, Armistice and Memorial days. These often demand the writing of original compositions, the arranging of programs, or particular celebrations.

When our cooking and sewing teachers were eliminated as an economy measure, we regulars were told that the change would now make it possible for us to take our own groups of children to the kitchen and make cookies for our parent teas, or to the sewing room to make costumes for our dramatics. When, a little later, manual training was abolished for the same reason, our principal smilingly assured us that this was our challenge—now each of us could take groups out to the shop and create, with wood and nails, all the things we needed. The shop was equipped for sixteen children, our classes numbered thirty-five, or more, and no teacher had been trained in shop work or in the use of tools.

At recess time and before school both morning and noon, teachers rotate on corridor, lavatory and yard duty. On rainy days, every teacher is out watching corridors during every recess, because of congested conditions. In the event of accident or injury, the Board of Education is held liable. Teachers must constantly supervise and prevent such an exigency.

During lunch hour, teachers rotate in cafeteria supervision. This function means the preventing of such impish vulgarities as throwing of food, or perhaps hustling out to find the janitor (if you can, or do the mopping up yourself, if you can't) when Johnny or Mary spill their milk.

Occasionally, children are injured or taken ill, and need special care. Innumerable requests come from parents to see that Johnny does or does not run on the playground; that Mary doesn't kick a ball and scuff up her brand new shoes; and that children go to the lavatory at the proper time.

A parent told me the other day that she resented having to assist her child with his arithmetic. "That is the school's job," she said. I tried to make a hasty calculation to show her just how much time in a day's schedule could be given to her son without the sacrifice of another child's time. On the basis of a five-hour day of working with young children in a class of thirty-five, each one is entitled to exactly eight and two-thirds minutes as his portion. On the average, a maximum of fifty minutes is given to arithmetic, which allots to each individual child just one and one-half minutes as his quota, if each child were taught separately. In group work, alert children, to whom the work is adjusted, do get more than that, of course—but the distinterested or dull child gets less! Conscientious teachers take time from superior children and give it to the mediocre child, or devote their odd moments to individual help where it is most needed. Many parents resent having their children kept after school for extra help and they say it is "the school's business" to accomplish all these things in the school day.

Assembly programs and entertainments are accepted as a logical part of the teaching program, and dramatics are all in a day's work. In order not to rob the child of creative values inherent in costume making and scenery building, these things must be done by the children themselves, and the teacher must somehow find time to supervise it.

For our Christmas pageant last year, I was assigned the task of directing a chorus of two hun-

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dred voices. I had never directed large groups before, but it was assumed that because I could sing moderately well, I could also direct two hundred younglings in the art of singing—a task entailing a totally different technique. This year, on a similar occasion, I was assigned the duty of playing the piano for a public performance. (I had been heard to pick out simple melodies for class work.) The question was not: could I play the piano, or would I like to do that as my contribution to the occasion. I am a teacher, therefore a Jack-of-all-trades. I must do anything that is asked of me. Any other average adult is expected to excel in one technique and to have perhaps a hobby or two in which he is fairly proficient; the teacher is expected to excel in a great diversity of accomplishments, and to get excellent results from the children in all of them.

In these times, the teacher is expected to have the understanding and tact of a psychiatrist. She must visit the home of the neurotic child and try to correct the cause of his condition. She must work to straighten out warped personalities in her group. She must keep the gifted child profitably occupied, and at the same time she must prod the dull. She must ascertain whether a case of maladjustment has its roots in undernourishment or in a broken home. She must know how to handle each child individually.

After teaching hours are over, there are the inevitable detentions, conferences with friendly or disgruntled parents, group meetings with supervisors, committee work of all kinds, large staff gatherings, and the monthly P.T.A.

Teachers are frequently asked to speak at these P.T.A. meetings, parental education classes or other educational groups. If their work is outstanding, they are asked to contribute their time and study to personal research in course of study work. In the more progressive schools, teachers are expected to write for publication, articles descriptive of units of work undertaken in the classroom. Credit may, or more often may not, be given to the teacher whose mind and energies directed the activity—and it is usually held to be sufficient remuneration if such writing "redounds to the honor and glory" of the institution in which the personality of the teacher is held in pawn.

One of our teachers was asked last week to be chairman of a dinner for twenty-eight boys on our traffic squad. It entailed the usual arrangements for a dinner, and included the dish-washing to follow. Other night meetings make their demands—we must get acquainted with fathers who are at business during school hours. Not that meeting fathers is a chore, especially if they are intelligent and interested parents, but time and energy is consumed by these multiple duties.

We teachers are often told that parents must be pleased. But should they be pleased at the expense of the real growth of their children—and at the sacrifice of the teacher's honesty? Even to placate parents, is it fair to the child to pad his report card with sugary untruths?

And then there are the business men. They, too, must be pleased, or they will not vote the bonds that keep our schools going. Business is a great power in any community. It frequently dictates the choice of school officials and teachers, and at times forces their dismissal.

In many localities, teachers are coerced into joining, incidentally paying dues to, organizations that contribute nothing to their work or development. I have seen them compelled through public opinion to make contributions to specific movements, when their own families were in need. I know teachers who carry food and clothing to needy families in the school district, and yet they are severely criticized because their cash contributions to Community Chest do not loom large on the pledge card.

These, then, are a few of the demands made upon teachers. In situations where administrators are understanding and sympathetic, this load may be lightened, but in my experience as a teacher in several different states during twenty years, I have seldom found this attitude forthcoming.

Walter B. Pitkin has said that "teachers toil on the highest level of energy as they manage the boisterous young—it is perhaps the hardest of all the familiar jobs." And yet the pouring out of great tides of nervous energy in teaching is, in itself, by no means the hardest part of the whole job of being a teacher. The much discussed "teaching load" is heavy, but it is more often these extra-curricular duties which threaten the very usefulness of the teacher and cause her vision to wane and her idealism to die. The true-born teacher loves to teach, but can her enthusiasm survive the innumerable burdens thus placed upon her? Is there, in such a program, any time or energy left for truly creative teaching?

The Modern

Shepherd (I said) for all Thy love
Yet art Thou not for me;
Too self-aware, it is not found,
But lost that I would be.

Lost like a love in a lover's arms,
Night-folded like a flower,
Or like a wise contemplator
At peace in a peaceful bower.

Show me the place where this could hap
And wholly am I for Thee:
"Draw nigh, self-haunted one (He said),
"And lose thyself—in Me."

A. E. Johnson.

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WHAT IS COOPERATION?

By PHILIP BURNHAM

While it attracts little public attention, the cooperative movement is spreading widely, even in the United States, where it is a late arrival among economic movements. Its essentially democratic and yet organic character separates it sharply from the collective systems of Socialism, on the one hand, and from the laissez-faire evils of capitalism on the other. Catholic participation and Catholic leadership mark its progress. The "Xaverian" movement in Nova Scotia will be described in a continuing article next week.—The Editors.

THE COOPERATIVE movement suffers because few of its advocates can present it as the whole way and the whole truth. It is not a new, mind-painted world which propagandists can put across to the public as the completed sum of their hopes, the final end of prehistory and the inevitable revival of Eden. Cooperators unfortunately have to educate rather than propagandize. They must show the good use and deep potentialities of the small beginnings we unromantically have: a nearby cooperative store, a cooperative restaurant or mail order house, a marketing association, a credit union. They lack an eschatology, generally don't think a revolution would help much, aren't even committed to a dictatorship by themselves, and genuinely believe that a new order must develop obscurely in the womb of the old.

Cooperation, like capitalism, is interested in the difference between the cost price of goods and services and the selling price. This difference, the appropriation of which is the principle of capitalistic production, cooperators eliminate. They do this by returning to the buyer any money left over after furnishing him with commodities at about the regular market price. The economic system is most prosperous from the profit point of view when the gross realized sum between costs and prices is greatest. Because of this, the greatest prosperity of the profit system does not mean that people get the most of the best quality of what they want at the least cost. There is no formal connection at all. Indeed, the connection is most tortuous and contradictory and no one has clearly charted it.

One way of eliminating the problem would be by Socialism. The State handles production for the consumer, furnishing him with goods at their cost, a cost determined by the controllers of the State (and the goods, for that matter, also determined by the State). A popular present way of handling the problem—not of eliminating it—is by Fascism. Some group in a country arrogates to itself the duty of compromising the claims for profit and the desires for commodities. By physical force the party tries a rough regulation over costs and prices, always maintaining a disparity between them for profit. The party likewise uses the State as its instrument, trying to identify the State with itself. It is not considered real Fascism until, after a period of great social stress in which the profit system is dangerously upset, the party achieves a mass basis in the middle classes, with radical reformist slogans and emotional drive, and until the organizations of the working class are forcibly eliminated. Consumers cooperative associations claim to be a non-political method of curing the difficulties which Socialism and Fascism attack. Mr. James P. Warbasse, president of the Cooperative League of the United States, has defined them in this way:

> They constitute a system of business which is animated by the motive of service of the consumers. The cooperative movement is based on the freedom of the individual. It is voluntary. It represents the social organization of business, while adhering always to the principle of private ownership of property. . . . The cooperative method expands only as it proves, by competition with other methods, that it serves the consumers best. If the profit system is better, cooperation cannot grow. The mere fact of its inconspicuous but unremitting progress is possibly an evidence of its usefulness.

The growth of cooperation is, however, fast becoming less hidden. It is furnishing news of general interest even in this undeveloped country. A clear depression example: From 1929 to 1934 American retail sales through consumers' cooperatives increased by 40 percent and passed $1,000,000 worth a day. It has been noted—what is certainly logical—that during periods of rising prices cooperation enjoys its greatest spurts, so that as prosperity revives with the price structure, it will probably go ahead with increasing momentum. Roger Babson already writes: "We say, and say earnestly, that merchants who laugh off these consumers' crusades are sitting on dynamite." Although in the Baltic States and in Scandinavia the movement is relatively more important than in England where the modern development began, the figures for England, Scotland and Wales show clearly why the British are more conscious of cooperation than we are. About 28,000,000 persons are included in the societies there, and the retail trade is over $1,000,000,000 a year. It was $50,000,000 greater in 1934 than

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in 1933. The British cooperative wholesale is the largest tea grower in the world and the biggest shoe maker in the empire and is generally producing more and more of what it distributes. These circumstances demand the attention of enemies as well as friends.

In different countries, different groups have befriended cooperation. In England, the more or less social democratic Labor party supports it strongly. Mrs. Sydney Webb, expressing the Fabian Socialist hope for a "cooperative commonwealth," probably best describes the vision behind Labor support:

> Unless I completely misinterpret the irresistible ground-swell of British democracy, it is this consumers' cooperation, in its twofold form of voluntary association of members (in what we now know as the cooperative society) and the obligatory association of citizens (in the economic enterprises of national as well as local government), all of them in organic connection with an equally ubiquitous organization of the producers by hand or by brain (in trade unions and professional associations) which will constitute the greater part of the social order of a hundred years hence.

The most orthodox Marxist Socialists do not support cooperation at all vigorously. When the Communist party obtained control in Russia, it absorbed the cooperatives into the State machinery as generally as it could, either smashing them or changing the manner of control and operation so that they were no longer real cooperatives. This policy, however, was never carried all the way but, and especially with the New Economic Policy, was altered. It is possible that the Soviets will use cooperatives more, largely as an administrative assistance. In capitalist countries, revolutionary Marxists see in cooperation a seed of reformist heresy, a threat to the revolutionary vigor of Communists, and a denial of the doctrines of proletarian dictatorship, the necessity of revolution and of the logic of the concentration of all productive property in society—that is, in the transitional State under the dictatorship. But they do not attack cooperation as in itself capitalistic and therefore evil.

In Sweden, the great cooperative movement rests chiefly upon groups somewhat similar to the English Labor party, but which, though once more liberal than that, now seem to be growing more radically Marxist. In Denmark, cooperation developed in the liberal countryside, opposed first by the conservative cities, and later by the Socialist cities, as they came under Marxist influence. But apparently the city Socialists have mostly been won over to cooperation. In Japan the tremendous recent cooperative growth has been remarkably the work of one man, Toyohiko Kagawa, the Protestant democratic leader and missionary.

In Italy the Fascist party broke the cooperative movement, and the Nazi party is finishing up the same destruction in Germany. In both instances Fascism clearly exhibits its twin preoccupations of eliminating powerful movements not absolutely subject to the sovereignty of the party, especially when such movements furnish a mutual contact and organization to the poor, and of cultivating the field of capitalist operation. The new government of Austria has not harassed the cooperatives, thereby presenting an important feature which makes it so difficult to analyze intelligibly the contradictory politics of that nation.

Here in America, cooperation is advanced by an extremely miscellaneous company. There are some who are cooperators (in politics and economics) almost pure and simple. If pressed, many of these people would probably show themselves very near to Mrs. Webb in social ideals. Some are more truly Marxian, and inject into their work and writing the bitterness of the revolutionary class-war point of view, and a more exclusive hope in the impressment of the State. The Socialist party has supported cooperation actively, trying to identify it (as in England) with part of Socialism. The Communist party, here as elsewhere, is distrustful. Undoubtedly many ardent cooperators in the West vote Republican, and many of those of recent foreign origin vote Democratic. Various foreign language groups, trained in Europe, were for long the most solid nucleus of the American movement. Recently, Protestant ministers have more and more undertaken the promotion of consumers' cooperatives. Indeed, I should think that the biggest feature of cooperation in the United States during 1935 was the fervor and activity of the Protestant clergy, increased in breadth and assurance. The winter visit of Kagawa has been a climax, focusing by his powerful mixture of Christianity and cooperation, thoroughly unorthodox as it is, a more widespread attention on this new economics than it has previously gained in this country.

There are different types of organizations in the cooperative movement, but the overwhelmingly dominant one is consumers' cooperation. The principle, or rather the basic system, of consumers' cooperation is transparently simple. It was elaborated by a group of dispossessed and fortunately uneducated weavers in Rochdale, England, who in 1844 set up for themselves the famous Toad Lane store. (This store, still going, had a business of $3,282,820 in 1934.) An organization is established by a group of people to furnish themselves with things they want. Anybody may join the organization, becoming a member by buying, either outright or on instalments, one share of membership stock, usually priced at about $5. Every member has one vote in the conduct of the whole business—fixing policy on

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price and patronage rebates and electing directors, etc.—no matter how many shares he possesses. You can purchase any number of shares up to a reasonable set maximum, but the possible dividend is limited to the prevailing interest rate, and the payment up to that is determined by majority vote: one member, one vote, no matter how many shares, and no proxies. Actually most capital is obtained out of the society's savings (the "profits" of the cooperative enterprise). The business provides its members (and anybody else as a rule) with goods or services at a price. Price policy is one of the most important questions for a cooperative. Price is usually about the prevailing charge except for items way out of line on a cost of production basis. The gross income is allocated to all regular running expenses, and expansion, education, dividends on membership shares as voted, and patronage dividends to customer-members. These refunds on patronage, the great characteristic feature of consumers' cooperatives, are a percentage of the total amount the patron paid into the business through purchases during the period. This makes the "profit" really a rebate on the members' own outlay.

In management, according to the Rochdale principle, individual members control the directors, directors control the managers, and managers control the employees. The first difficulty clearly is that there would be an immediate apparent economic advantage for members to exploit employees. Of course, employees would most likely also be members, but they would constitute a small minority. They would, however, always be able to present their viewpoint. In nearly all experience, cooperatives have been controlled by a membership most solicitous for workers' welfare, being largely working class themselves, and entering cooperatives partly as a protest against the status of employees in industry. The employees of cooperatives have almost invariably been treated excellently. If and as cooperation grows much greater and takes over important production for itself, the bloc of its own voting employees will have increasing power within the organization. Then also will arise new and difficult economic problems about such things as how much purchasing power should be distributed through lower prices and how much through wages. But cooperators believe that in any case (and perhaps for many uses), unions should be powerful. Organization by productive function would still be altogether desirable.

In this type of democratic and non-profit-making management many of the old problems and pseudo-problems come up. A few points might be mentioned. The interest of all the members is in getting things cheaply, and an accounting system to prove the efficiency of management in bringing this about is extremely simple. The management is not naturally mixed up or anonymous. The big units of the cooperative (the wholesale and its factories, etc.) are formed by a union of local societies and a system of reelection. The directors (not managers) of the locals are chosen by direct election within a manageably small framework. Democratic services right now, when any effort is made to set them up well, have a discipline that iron masters can well envy. The old cry about human beings not working diligently or cleverly unless there is opportunity for unlimited profit hardly deserves a new attack by cooperators. If their employees couldn't have unlimited profit, they could at least get their salaries multipled, or maybe a bonus. If people insist on having a thoroughly immoral stimulus for economic activity, why wouldn't the subtle personal imperialism of an unchecked human will do?

Credit unions are cooperative saving and loan societies run more or less on these Rochdale principles, although they can depart rather widely and still be called credit unions. Marketing cooperatives are the kind most familiar to Americans. In them, primary producers, such as California orange growers, unite to sell at best advantage the product of their individual toil. They are cooperative selling organizations contracting for the goods sold with their own owner-members. Their management can very closely approach the Rochdale system. Marketing cooperatives are rather similar theoretically to producers' cooperatives. These are simply business enterprises owned by their workers. The profits or losses are distributed among the owner-producers, not the consumers, and so their interests in prices and profits are thoroughly capitalistic. The system does distribute capitalistic profit more equitably, but it does not resolve the more fundamental problems of the profit system in general.

The cooperative movement has been regularly championed by Catholic sociologists. Naturally they have not come to their belief in it through the Marxian analysis, nor do they strive for it in order to realize a secular, integrated order corresponding to the hopes of Socialists. Father Edgar Schmiedeler, Director of the Rural Life Bureau of the N.C.W.C., traces the cooperative principle back to the medieval guilds. In a pamphlet prepared for the Cooperative League, he shows that leaders in the Church urge the acceptance of cooperation "in the fields of production and consumption, and in the fields of finance and marketing." He says:

> Catholic priests have helped in their immediate vicinities to foster cooperative activity. This, it should be observed, is far more the case in Europe than in this country. . . . The one note, however, that might be emphasized is that Catholics should show greater activity in the promotion of practical cooperative projects. Above all they should exert their

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utmost influence toward the development of a co-operative program that conforms to the laws of justice and charity.

The Catholic Rural Life Conference last fall passed resolutions which give cooperative economy the strongest possible endorsement:

> Man in general, and rural society in particular, can be saved from self-destruction and chaos brought about by hatred and greed only by cooperation, a practise in harmony with the essential spirit of Christianity. . . .
>
> It is not the office of the civil power to impose cooperation from above but rather to aid cooperative institutions which should arise from the voluntary efforts of the people themselves. . . .
>
> Cooperative institutions, in the economic order, whether they be for production, marketing or commerce, are frustrated of their genuine purpose unless those who take part in them enjoy the control of credit, as the sinews of effective enterprise in our present order. The cooperative principle, therefore, is opposed to the surrender of credit control to the State, as it is opposed to its exploitation by the individual for purely private interests. . . . The credit union, organized upon parish or community lines, is an approved agency.
>
> We urge Church leaders in the country to strive to prepare their people for cooperative organization by the formation of adult study clubs after the pattern of those established by St. Francis Xavier University in Nova Scotia and the folk schools of Denmark.

The work done the past few years by St. Francis Xavier University of Antigonish, Nova Scotia, is the most dramatic cooperative effort so far undertaken in America with Catholic leadership. Since 1931 it has become the most stimulating focus of the movement on this continent, its success an object of hope and proper pride to cooperators in Canada, in this country and in Europe.

THE WAY OF AN EMIGRANT

By JOHANN MARTINUS

SOME people doubt, others categorically deny, that Catholics in any number have left the Third Reich. One might concede the point and say: Yes, German Catholics are not chased out of their country, but are permitted to stay inside it with the understanding that they may be murdered, jailed, tortured, pestered, gouged, robbed of their employment, and made the prey of groups interested in easing them out of their positions and influence. But, queerly enough, there are German Catholics in exile, wandering about almost all the countries on earth. They may be defined as men who refused to make their peace with the *Hakenkreuz,* and who preferred to depart rather than to despair.

The first wave of emigrants consisted of those who for one reason or another were in especial danger. They had fought in the first-line trenches, as Catholic journalists or political leaders. At first some of them were criticized for having left in what appeared to be excessive haste; but if they had remained they would in all probability have been murdered "by mistake," if not "shot while attempting to escape."

Soon there was another wave, and then still another. Clergy and laity, leaders and followers, sufferers from defamation or accusation—all had to seek refuge in some other land if they hoped to escape the lingering torture of a concentration camp or a jail. One of the last waves came from the Saar Basin, where the final fragment of German freedom lies buried. We may sum it all up and say that many prominent Catholics are in exile, and with them countless others whose sole desire had been to uphold "Catholic ideals" recommended to them by their bishops and by the Holy See. They left a home country dear to them, with which they were culturally far more intimately allied than are the new rulers, or those who were neither born nor educated in it. To them all we may apply the phrase that was uttered to Dante, the greatest of exiles:

> Tu lascerai ogni cosa diletta
> Piu caramente. . . .
>
> All that is near and dear to thee
> Must thou leave. . . .

These German Catholics have sacrificed their homes, most precious of earthly things in their eyes. They had of course hoped that the *Heimweh* which afflicts every wandering German would be mitigated at least in so far as financial assistance, offered by alien Catholics, could do so. For the word Catholic means universal, and a man who goes into exile for reasons that are bound up with his faith dreams of finding both understanding and some help.

But anybody who has had dealing with Catholic emigrants soon learns that their present illusions are few. If you speak of "Catholic solidarity," you meet with a cough or a smile. Of course individuals have been ready to give aid, and are remembered here with gratitude. But apart from them it is now the universal opinion that Jews and Marxists help one another, and that Catholics do not.

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Let us be just. It is true that the Jews have through well-organized committees accomplished a rescue work of the most memorable kind. But there has not as yet been seen in Germany a persecution of Catholics comparable to the attack upon the Jew. Much the same thing can be said regarding the Social Democrats. There is no organized Catholic assistance. There are in some few cities a couple of charitable institutions which have been more or less compelled to receive Catholic exiles and to allay their distress.

German Catholic emigrants complain even that individuals fail to give them either sympathy or help. The writer of these lines has met some whom rebuffs of every sort had rendered very bitter. Most of these were people who had been comfortably well off at home, and who found it exceedingly difficult to accustom themselves to new surroundings. Character and temperament count for a great deal. Many had friends abroad, and now seemed to feel that the welcome extended lacked the warmth of yore. After all, it is more pleasant to entertain a victorious general than a defeated one! And so some have even broken off relations with old friends, in order to avoid giving the impression of asking for something. Not a few discover that it is easier to go to pieces completely than to escape from themselves. On the other hand there are emigrants who succumb to a form of demoralization by losing completely their sense of shame.

It is surely clear, however, that the relationships between individual Catholic emigrants and individual Catholics in other countries is less important than the relationship between the Church as such and the exiles. And one can say calmly that Catholicism in many countries looks upon the Catholic emigrant, whose existence can no longer be denied, as a very painful matter. If only it could be got out of sight somehow!

Naturally one can understand why Catholics in Germany seek to avoid contacts with emigrants. No exile fails to see this, though he may find it exceedingly trying to be separated so completely from those with whom he once fought side by side. It has always been customary that correspondence with an emigrant brought defamation to those left behind. But what the expatriate German Catholic fails to see is this: why has there been created in the outside Catholic world an atmosphere in which the exile is looked upon as by no means a confessor or a martyr—the second title no exile would, of course, claim—but only as a deplorable poor devil who has somehow got under the wheels, who deserves pity, but whose existence is both painful and dangerous?

It is only too natural that a secretary of state who has just signed an agreement with the Third Reich will seek to avoid the complications and difficulties likely to ensue if he bothers himself with exiles who are victims of the government with which he has come to terms. Is it probable that governments which wish to promote amity with Berlin will find it convenient to run the risk of burning their fingers with the German emigrant problem? And, indeed, Catholic officials in nearly all the countries of Europe run when they see an emigrant of their own faith coming. Money has been collected in some places to help Catholics inside Germany, impoverished by reason of the change in government. But there was nobody courageous enough to consider those who had lost not merely the means of livelihood but home itself. The problem of the German Catholic emigrant was as effective a scare as the pest itself. Out of sheer caution in the presence of the hangman the victim has been forgotten. Yes, since friction must be avoided, the persecuted rather than the persecutors are injured! What has been said is true not merely of official circles which exercise political caution, but also of many private institutions and corporations which for diverse reasons have courted the Nazis.

Such is the background, psychological and otherwise, one must consider when asking why assistance for German Catholic emigrants has not been forthcoming. The emigrants themselves accept the facts with more or less realism, with bitterness or resignation, with accusations or excuses. Their economic difficulties, which are so great that the help given them resembles only a drop of moisture on a hot stone, are coupled with problems of a moral and, yes, even a pastoral kind. It is not alone a matter of attributing to Catholicism itself the callousness of Catholics who make no sacrifice of comfort to help others in dire need. We must think of the exiles who suffer psychical and spiritual distress, and who have no one to whom they may turn. One cannot believe that in such a mission Catholic Christianity will fail.

The S O S of many a German emigrant has gone out, asking that it be made possible for him to carry on physically, mentally, economically. These people who had to leave home and who want to persevere until it is possible for them to return to Germany again (or until they have found a task waiting for them elsewhere) are not the weakest standard-bearers of German civilization. But what can be done? There is no Catholic activity in the matter anywhere, and it really seems as if fear of what National-Socialist propaganda may say makes German exile unwelcome guests.

Then again, one feels it can't be true that the Church is cowed by anything the Third Reich can do or say. Surely soon it will reveal that magnificent charity which has been one of its most illustrious characteristics—a charity which is serenely, regally, above the level of all transitory nationalism.

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BIRDS IN THE BELFRY

By VINCENT ENGELS

AT ELEVEN o'clock this morning all the house was still, every living creature (including the children, including the dog) being well out of it. Or so I thought. I was therefore a little surprised, upon entering one of the bedrooms, to see a bird come hurtling through the closet door, and circle the room in the tailless and labored flight of meadowlark or woodpecker. He kept well up toward the ceiling, no doubt because I was on the floor—and by flying so high, he missed two wide open windows, bruised his wingtips on the moldings, and bumped into electric light fixtures, absent in the lower atmosphere.

I stood very still, hoping he would not ruin himself, hoping to save him despite his foolishness. Now there are in this room any number of good perches: curtain rods, table tops and so on. He avoided them. There is also the portrait of a girl, enclosed in an oval frame. It was this that he clung to at last, turning round to see what I would do about it. He was a woodpecker, all right, a downy woodpecker, and his black and white polka-dots did not particularly adorn that gilded frame, nor the portrait of the golden headed girl within it. But neither was the raven, for that matter, an ornament to the pallid brow of Pallas.

The thing to do was to get him out of there. No doubt I could have tried to catch him, and kept trying it until one or the other of us fell exhausted. But I had a simpler plan. I closed the door behind us, so that any damage resulting from the operation would be restricted to one room. Then I closed the unscreened windows at the bottom, since obviously he was not going to fly anywhere within six feet of the floor, and I opened them at the top. Meanwhile—the moment I moved—he had taken to flying round and round again, and it was apparent that he could not stand many more bumps against the wall.

So I withdrew, coming back in six or seven minutes to see if he had made his getaway. He had not. He was clinging to the oval frame again, and as I opened the door, he went off on another wild and bruising flight, ending up with a bang against one of the two window screens which had not yet been taken down.

Again I backed out, to quiet him. I gave him three chances, in all, to find the open windows, and each time he fetched up bang against the screen. So I took down the screens, and while doing that I noticed that my frantic friend could not last much longer; he was suddenly feeble; he tried hard to rise to the oval frame, but could not make it, and when I left the room he was resting among the silvered boxes and brushes of the dresing table, one wing up and outstretched against the mirror.

I gave him ten minutes to rest that time, and when I returned he felt much better. He came off that table like a new bird, circled the room, cracked the wall at all his favorite spots, made a dash for the screen, and sailed out into the free, vast and beautiful world. Will he survive? I think so. Five minutes later I saw him examining the bark of the nearest elm with the vigilance of his kind.

And that was that. Things like this are bound to happen in a community like ours, and they do not worry us. We are overrun with birds, a fact which I am inclined to emphasize at the moment because I have not yet forgotten the stillness of the north woods this summer. Whenever I go to the woods I am struck by the relative scarcity of small birds, and the silence of those that are about. From time to time you may hear the great voices of the loon and bittern, but only for a few moments at dawn will there be any such many-voiced chattering, such calls, cries, whistles, welcomes and warnings, "clear airs and sweet descants" as I hear, at high noon in the autumn, all around the house. Perhaps this is the basis of the forest's well-established reputation for peace and solitude.

Here, at the edge of the city, there are so many birds that you cannot escape some awareness of the fact that they are around, even some knowledge of their ways, and what happens to them from day to day. No interest in birds, on your part, is required. Others are watching, if you are not. The neighbors keep you posted. The newsboy tells you that bluejays have scattered the nest of the mourning doves in your big spruce. The mailman leaves at your doorstep some windfallen eggs. Your sons call your medicinal attention to the aid of grounded sparrows, swifts and swallows, and your visitors cannot rest in your presence until they take you out to see the nest (of the catbird) hung with hair ribbon in the thorn. You yourself come home some warm spring evening to be welcomed by a jittering racket (as of pigs) in the big locust tree, where a screech owl, no bigger than a robin, is leading her fledgling quadruplets out into the world. And sticking your uncombed head out of the window some glittering morning, you may see, on a level with the sill and not thirty feet away, his silken breast feathers streaming in the breeze, his talons securely hooked upon the bough, the uneasy, hemeralopiac majesty of the Great Cinereous Owl.

Under these circumstances, you cannot remain entirely unaware of bird life, and you may, despite yourself, learn more about it than most of the people who write nature notes for the newspapers ever seem to learn. I myself have nothing against these writers; like 99 percent of the world, I don't feel I have to read them. And then I know, too, how newspapers are run. A girl is taken off the society desk, where she knows her way about, and told to write something about flowers, and butterflies and birds, and she does the best she can, with the help of various handy reference books.

But what results is often exasperating to readers who take their newspapers, and their natural history, somewhat seriously. I once knew a man like that. He was a state's attorney, and a celebrated one, in his own countryside. I was a reporter, and his office was on my beat, but he used to look upon me as a sort of complaint department, or grievance committee. He would wave the feature page of our paper before me, and proclaim, "D-d-d-darn fool g-g-g-girl. W-w-wuh-ware does she g-get her d-darn, darn fool notions? So the b-b-b-bub-brown thrasher is rarely to be seen, rarely to be seen, is he? Creature of elusive habits, eh? Sh-shy w-w-wuh-woodland sentinel, oh g-g-guh-good Lord!" I might here let you know that

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in the court room this man's articulation was elegant and precise; his stammering appeared only in private conversation, and then only when he got red-headed, which he never did in public.

I remember another morning when he was upset by our young lady's notice of the wood thrush, which began something like this: "A beautiful bird, with a flute-like voice, the wood thrush is one of the very finest of feathered songsters. . . . " He got no farther than that. "You t-t-t-tell that g-g-g-g-, that w-w-wuh-woman either she's a liar or she's g-g-g-got no ear, got no ear for m-m-m-music. You t-t-tell her. W-w-wait! C-c-call her, call her up. Go on. I'll tell her myself. You b-b-bring her out to m-my place some night, t-t-t-t-, any night I'll give her f-five d-dollars, five new s-silver dollars, if she can tell a w-w-w-wuh-wuh-wood thrush when she hears one."

I told the girl, but she was undismayed. She showed me the books from which she had obtained her information, and from the way in which she snapped them shut and tossed them back on the table, I could see that she was still convinced that the brown thrasher is a bird rarely to be seen and that the wood thrush is a wonderful musician.

But she was wrong, and the man was right on both counts. As for the wood thrush, he knows only five notes, and he is sometimes a little flat. Through the hot long day you hear him, over and over. He is proud and persistent; he knows five notes, and they are marvelous to him. But I cannot blame the state's attorney for disagreeing. Myself, I am greatly addicted to reclining at all hours of the day, and I find that his refrain has a soporific quality not unagreeable. I mind him no more than I do the rumbling of the traffic along the distant road; only in moments of stress and conflict, his persistent and unvarying cheerfulness seems a little deplorable.

He is out there now; his voice is one of the many coming from the elms. By rising half way in my chair, I can see him—a most deliberate bird. He sings a bar; pauses—a long pause—shifts his weight from one foot to another—repeats his song. And this, I should say, is his characteristic pose and occupation. It is when he changes his stance that he goes off key.

I have often wondered if his prestige as a singer might not be based on his resemblance to the brown thrasher. Oh, I know they do not look very much alike. But they do look somewhat alike, particularly in the façade. And their colors are the same: brown back; white breast, flecked with brown. At any rate, we can say that in his appearance the brown thrasher resembles (somewhat) the thrushes, and that in his song he resembles (very closely) the mocking-bird. But although a number of different persons, on a number of occasions, have pointed to a singing thrasher and invited me to listen to that wood thrush, that veery, or that hermit, never once has anybody said, "Mister, listen to that mocking-bird!" And I wonder if this goes to show that what we hear is not so impressive, or important, as what we see.

The brown thrasher, of course, is impressive either way: a very handsome bird who always sings from the most conspicuous tree-top in the landscape. "Rarely to be seen, is he?" as the state's attorney asked. You cannot help seeing him—he stands up there so deliberately against the sky. You cannot help listening to him, he sings in so bold and fine a voice, and his song is perhaps the most intricate and varied, the most exuberant, the most accomplished bird singing that you will ever hear. An exception might be taken to that last phrase in the case of the mocking-bird, of course, when the mocker is at his best, which means on warm still nights through the months of June, July and early August. During the day he is at his best only for brief moments; he is sometimes listless, sometimes very wilful, in the sun. He will interrupt a beautiful phrase to cough like a bluejay, or hiss like a wren, or to pipe the few businesslike notes of the robin, or to make any other sound that may at the moment please his highly impressionable soul. He is like a writer whose work always betrays what he has just been reading. And then the night comes, when all these other influences are still, and along about midnight he begins a song rather like that of the thrasher's, in composition let us say, but not in spirit or intent. It is slower; the pauses are more deliberate and more dramatic. This is not the music of exuberance, but of something more profound, like love. I mean love purified and made grand in sorrow. I mean the declarations of tenderness in the plays of the great Racine. I mean

"Swych fin hath lo, this Troilus for love"

and

"O sun,
Burn the great sphere thou mov'st in! Darkling stand
The varying shore o' the world."

This cry of Cleopatra's, by the way, is not only in the spirit, but in the rhythm, of the mocker's song. The words could be set to his music.

As to the brown thrasher, he is not so very shy, but cautious, particularly at nesting time. Last spring there was a pair in the barberries within six inches of the drive, a fact which they tried hard to conceal. On returning from a forage, for instance, the male bird would drop to the ground some thirty feet away, where he would pretend to be just another aimless bird trying to pass the time. With one worm already dangling from his bill, he would duck his head as though hunting for another, and then zig-zag toward his nest apparently by accident.

This same bird, by the way, was the first to arrive in our neighborhood last spring. He came on April 9, sometime during the night. I heard him briefly just after sunrise; much later in the morning I saw him inspecting the barberries and the thorn tree just behind. Then at three-thirty in the afternoon he appeared on top of the locust tree near the garage and began to sing, and when he got no answer, continued with only an occasional time out, until six o'clock. This performance he repeated for five successive afternoons. I am pleased to report that on the sixth he had not finished the slow warbling notes of his prelude when he was answered from three separate points of the compass. After that he had not nearly so much time for singing, although you could always depend upon him for ten or fifteen minutes in the later afternoon.

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Seven Days' Survey

The Church. — Most Reverend Joseph Schrembs, Bishop of Cleveland, has received from Cardinal Pacelli, Papal Secretary of State, a message of felicitation acknowledging the receipt of an exhaustive report and an album of photographs of the Seventh National Eucharistic Congress held at Cleveland last September. It is the hope of the Holy Father that the Congress will lead to "the increased devotion of the people of all classes." * * * In the Austrian National Library at Vienna a papyrus fragment three inches wide and eight inches long containing a Greek text of the Gospel of St. Matthew has been placed on exhibition. It is held that this fragment is part of one of the oldest pennings of the Gospel, and scientific examination discloses that it dates from the early part of the third century. * * * The Holy Father has named Lo Pa Hong, President General of Catholic Action in Shanghai, a Secret Chamberlain of the Cape and Sword. Lo Pa Hong is a prominent industrialist who has created in Shanghai alone sixteen charitable institutions which he supports. * * * At a Propagation of the Faith meeting in Dublin, Monsignor Nolan of Tipperary declared that last year the Propaganda distributed $3,750,000 to missions the world over, less than one-tenth of what is required for their support. * * * In a letter seeking the repeal of a rider which is designed to prevent the teaching of Communism in the schools of the nation's capital, Monsignor John A. Ryan declared that "America is in less danger from the preaching of the Communists than from certain professedly anti-Communist propaganda, which is in reality directed against social justice." Monsignor Fulton J. Sheen averred in a lecture, March 8, that instead of attacking the evils of Communism and other systems Catholics should "go out and find what is good in them. Then let us take hold of that good, elevate it, spiritualize it." * * * One day of the annual Catholic Conference on Family Life, to be held at St. Mary's College, Holy Cross, Indiana, March 19 and 20, will be devoted to courses in Catholic colleges and universities relating to family life. * * * Irish Catholics in the British Parliament have deferred their drive for an investigation of the Belfast riots in order to assist their English coreligionists in their fight over the new Education Bill.

The Nation.—The efforts of Congress were more dispersed during the week, tax hearings not altogether centering the attention. Advocates of the President's corporation surplus tax were strengthened by the facts that no alternative was proposed and no great outcry arose, even from the corporations that would be most affected. * * * The President planned a vacation from March 19 to some date well past April 1. Congressional leaders hoped for adjournment by May 1. With taxes and relief to be settled, there seemed little opportunity for "non-essential" legislation, such as civil service, for example, and housing. * * * The Supreme Court suddenly found itself hearing arguments on the constitutionality of the Securities Act of 1933 in an unimportant appearing Jones case. James M. Beck was again questioning the constitutionality of a major New Deal innovation. * * * The Black Senate Lobby Committee was weathering a terrific storm of protest over the alleged seizure of personal telegrams by its own and cooperating agents in the investigation of lobbying. Much vagueness remained about what sort of telegrams were actually obtained and to what extent they were genuine personal telegrams or manufactured propaganda of rich "interests." * * * Railroad labor has the Wheeler-Crossler bill, designed to protect them in the event of railway mergers and economies, before Congress. The President asked the railway unions to put aside legislative efforts as being unsatisfactory, and to undertake negotiations with railway management. Labor agreed, provided a standstill agreement can be arranged with the management which would prevent layoffs due to rationalizations, economies and mergers for a year. It is believed that when the roads effect the combinations and economies indicated for economy, 200,000 of the present labor force of 1,150,000 will be superfluous. * * * For the first time, a Communist spoke over a national radio network for his party when Earl Browder was assigned free time by the Columbia network in a regular political broadcast. He advocated a farmer-labor party.

The Wide World.—The dramatic march of German troops into the Rhineland zone demilitarized by the Versailles treaty and Hitler's denunciation of the Locarno pact with the countering offer of non-aggression pacts to France and Belgium, eclipsed all other foreign news. As this action marked the ending of Germany's struggle to be free of the inequalities imposed on her, said the German Chancellor, he would be willing to create a new demilitarized zone if France and Belgium created one in their territories as well, and Germany was ready to reenter the League of Nations. The Franco-Russian treaty was declared by Hitler to have violated the Locarno pact and he called attention to the size of the Russian army and charged the Communists with an aim to master the world. He referred to the privations and sufferings of the German people and it was said in some quarters that this internal strain has caused him to make a gesture which would give his people an impression that something was being done for them. A new election to the Reichstag was set for March 29. * * * France and Belgium immediately appealed to the Council of the League of Nations, rushed troops to their border fortifications and sought assurance from England that it would back up their efforts to have the German troops immediately retire. Foreign Secretary Anthony Eden, while severe in his condemnation of Chancellor Hitler's unilateral repudiation of the Locarno treaty, showed no inclination to commit England to give military aid to France as long as the German

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troops had not violated French territory, and he showed himself as interested in Hitler's new peace proposals. * * * Premier Mussolini, meanwhile, was reported to be uncertain over whether the developments would constitute a distraction to France and England that would give him a free hand in his Ethiopian adventure, or whether he had better begin to get his troops back to Italy in preparation for a European general military cataclysm. After a one-day halt in Italian fighting in Ethiopia, when it was announced that Premier Mussolini had decided to accept "in principle" the League of Nations invitation to negotiate peace, Italian advances on all Ethiopian fronts were resumed. * * * Premier Koki Hirota of Japan completed a Cabinet which was composed principally of civil servant officials, responsible to the Emperor. Only four out of the thirteen members are politicians, and the liberal party recently victorious at the polls is given no advantage over its rival.

* * * *

Disorders in Spain.—As we go to press it is reported that Socialist and Communist celebrations of the victory of the Left in the Spanish elctions have led to fifty deaths and the burning of twenty-seven churches and convents. In Granada where twelve Communists had been wounded in an attack on a Fascist club order was restored after one convent, one combined church and convent, the Catholic Popular Action center, the office of the Catholic daily *Ideal,* a Fascist club, a theatre and two cafes had been destroyed by fire. Riots have also occurred in Madrid, Cadiz and Toledo within the past few days. Called into conference by Premier Azaña, March 11, the Socialist leader, Francisco Caballero, agreed to suspend temporarily the terrorism campaign which is aimed to effect a Marxist revision of the Spanish Constitution. Amos Salvador, Minister of the Interior, and Premier Manuel Azaña are said to be anxious to resign their posts. The N.C.W.C. reports that it was the monarchists who suffered the greatest losses in the recent election, but admits that Gil Robles's CEDA party must now develop a more practical social program. It holds that the influence of Manuel Jimenez Fernandez in the CEDA may "liberate it from certain conservative priggishness that has little in common with the encyclicals of the recent Popes and is even less in harmony with the needs of the proletarian classes." Writing in *Sept* recently Andre D. Toledano says, "When the Spanish Republic arrived it was feared that it would go as far as Communism. The elections won by the Right removed that danger. But for sincere republicans members of the Right have merely come over (to republicanism) and are therefore suspect. The Right perhaps abused its victory. Let us hope that the Left does not do the same!"

Japan Plans.—The new set-up of the Japanese Cabinet which includes only four party men and nine civil servants, has been taken in some quarters to indicate that Japan's army rebellion was successful in fact even if the younger men who were its spearhead had to commit harikari. The recently successful liberal party that had gained a majority of members in the Diet was given two members in the new Cabinet, and its defeated Fascist party opponent was given an equal representation. This hardly seemed fair to the liberal party or to the Japanese electorate, unless the latter were to be reduced to a state of impotence and parliamentary government to become only a "Mikado" fancy opera. As a matter of fact, although the new Cabinet has its orientation in the will of the Emperor, rather than in the will of the people, it is a truly liberal, and probably peacefully inclined, group. The switching around of several fire-eating Japanese generals from the supreme war council, which by a power of veto over the appointment of a minister of war has been able to control Cabinet making in Japan, was an indication of the new temper of the Emperor to step in, in behalf of his people. The disturbed state of western Europe is no doubt a temptation to the Japanese imperialists to embark with impunity on further adventures in the backward Mongolian regions which would be natural prey for Japanese organizing ability, but the new Premier says he will seek peaceful foreign relations.

Father Cox's Pamphlet.—For several important reasons the two articles by Father Ignatius W. Cox, S. J., entitled, "Our Immoral Economic Order," published in the March 8 issue of the *Catholic Mind,* are a news event of more than ordinary significance. As our readers probably know, the *Catholic Mind* is a fortnightly pamphlet containing reprinted articles and addresses issued by the America Press (461 Eighth Avenue, New York, $.05 a copy). Father Cox's articles were originally delivered as radio addresses over the Paulist Radio Station WLWL. The first was on "Constitutional Liberty," and the second on "The American Liberty League." In the first, Father Cox examined, in a friendly spirit, yet with candid and uncompromising criticism, the views expressed by Alfred E. Smith in his celebrated speech at the American Liberty League dinner in Washington, basing his own views upon the teachings laid down by Pope Pius XI. The second address was a continuation and development of the first, raising the question as to whether or not the American Liberty League in its movement "in defense of the American Constitution and against any attempts to bring into our fair land a collectivistic, socialistic or communistic order"—in which movement it was in agreement with Catholic teaching—has "fallen into the lap of the opposite danger, branded by Pope Pius XI as individualism." Father Cox adduces strong arguments in support of his thesis that this fundamental point needs to be frankly debated and cleared up before Catholics can either support or oppose the American Liberty League with an informed conscience. His pamphlet is a highly valuable contribution to that debate. Every Catholic editor is painfully aware of the strong and, unfortunately, sometimes bitter divisions among American Catholics on the subject of social justice and the papal teaching on that supremely important of all temporal problems. These divisions cannot be cured by emotional and intemperate harangues, but only by reasonable and well-informed debate, based upon study of the papal encyclicals.

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Non-Catholic Religious Activities.—More than 450 civic and religious leaders, among them Dr. Ivan Lee Holt, president of the Federal Council of Churches, Dr. Felix A. Levy, president of the Central Council of American Rabbis, and Professor Charles G. Fenwick, president of the Catholic Association for International Peace, issued a vigorous appeal to the President and Congress, March 4, in protest against the nation's "tremendous increase in military and naval expenditures." The 1935 allotment of $533,597,234 has risen to $937,791,966 in 1937 budget estimates. The protest recommended that "our military and naval expenditures be fixed on the basis of the defense of our soil; that our army and navy be limited in accordance with this conception." * * * Dr. J. H. Rushbrooke, secretary of the Baptist World Association, reports that the membership of the Baptist Church has reached 11,492,659; of these 10,192,403 are in North America. * * * Roger W. Straus, co-chairman of the National Conference of Jews and Christians, was awarded for 1935 the *American Hebrew* Medal for the Promotion of Better Understanding between Christian and Jew in America. Previous recipients include Newton D. Baker, Archbishop Hanna, Dr. John H. Finley, Mrs. Carrie Chapman Catt and James G. McDonald. * * * The American Friends Service Committee of Philadelphia is sponsoring a two-year emergency peace campaign beginning April 1 with a tour of twenty American cities by George Lansbury, noted British Labor leader. A number of prominent clergymen of various denominations will participate. The means advocated are: "strengthening pacific alternatives to armed conflict; bringing about such political and economic changes as are essential to a just and peaceable world order; recruiting and uniting in a dynamic movement all organizations and individuals who are determined not to approve of or participate in war."

The Saint of Reason.—Even the daily papers, preoccupied as they are with the pressure of news relating to war and the rumors of war, and economic and political and social problems—to say nothing about sports, and crime, and sex—recently devoted considerable space to the great celebrations held in Washington and New York, and, indeed, throughout the western world, in honor of Saint Thomas Aquinas, "patron of all Catholic schools and scholars," as he was named in the Holy Father's message to the celebration in New York, and "Champion of Christ's civilization," as he was named by one of the preachers of the occasion, the Very Reverend Dr. Ignatius Smith, O. P. The special event which was commemorated was the 350th anniversary of the papal Bull, "Salvatore," in which the Church conferred singular honors on the man whose work several centuries before had breathed new intellectual and spiritual power into the teaching and the influence of Catholicism—a work which today has developed into one of the most powerful instruments of the Christian faith. The list of books and essays and articles, ranging from the most learned works of scientific investigation, and theological and philosophical essays in all languages, as well as purely literary and artistic studies and biographies of Saint Thomas, which have been published in recent years, would probably fill an entire issue of THE COMMONWEAL. The revival of Thomistic philosophy, of the influence of the "Saint of Human Reason," as Saint Thomas has been called, is, indeed, recognized as one of the most solidly hopeful proofs of the power of Catholicism—ever old, and ever new, and always concerned with the fundamental factors of human life. The Apostolic Delegate to the United States, the Most Reverend Amleto Giovanni Cicognani, presided at the exercises in the Dominican Church of St. Vincent Ferrer, surrounded by high dignitaries of the Church, and leading laymen. But it was to the school children present at the opening ceremony that the sermon was addressed—the new generation, the leaders of the future, linked with the Saint of the Middle Ages, in the deathless progress of the Church of Christ.

Art Notes.—Madame Inna Garsoian, formerly costume and scenery designer for the Imperial Ballet Russe under Diaghilief, is holding an exhibition of her paintings at the Marie Sterner Galleries in New York City. They are an interesting commentary on the American scene. Madame Garsoian, after she was driven from Russia at the point of a gun for the accident of having been born into a wealthy and important Caucasian family, studied in Paris and has exhibited there in the independent shows and at the Tuileries. In New York, frightened somewhat by the size and rush of the city, she has kept to her studio and painted only what she could see from her window. It is not very pleasant. It cannot be described as pretty. She has done some pretty things, but they are still life arrangements of flowers and antique figurines; these show some intelligent arrangement of the available materials of life. The city scenes, however, are marked by their chaos and their aridity, a sort of flat lifelessness, though the tones and lines are faithful. They are in a way even depressing. Madame Garsoian has also lived and painted on the Riviera, and the physical beauty and arrangement of the physical elements of life there, such as buildings and trees and plants, have no doubt left her with a nostalgia difficult to reconcile with the American system of building false-front dwellings and commercial properties without any apprehension about the seamy sides of the buildings being quite as apparent as the fronts.

The Dialogued Mass.—Magazines and papers, especially in France, which have definable points of view, seem increasingly to unite their editors, collaborators and readers into some sort of society to pursue various lines advocated by the periodical. The weekly, *Sept,* published in Paris by the Dominicans with large lay cooperation, has, during its two years of existence, developed throughout France many groups of "The Friends of *Sept.*" Those in the Paris district have determined to unite monthly for Mass in the Cathedral of Notre Dame. There were over 800 at the February Mass. Afterward they had breakfast in common and considered various projects. The Mass at Notre Dame is a dialogued Mass, the people making the responses in choir together. Various

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parishes have asked "The Friends of *Sept*" to visit them and lead the faithful to pray the Mass in common. The *Sept* group decided not to give up the regular Notre Dame general reunion, but to encourage an apostolate of the dialogued Mass to meet these requests. "A team of a hundred faithful, going wherever they are called, would easily lead the people of the parish to respond together and would thus give them the taste for common prayer." The first effort of this new apostolate was planned for March 1.

* * * *

Stabilization amidst Instability.—On March 5, Secretary of State Hull spoke in Baltimore before the Young Democratic Clubs of Maryland. The portion of his speech featured by the press dealt with monetary stability. Secretary Hull defended past devaluation as "necessary to protect us from the last rigors of unbalanced deflation," but strongly advocated international stabilization for the present. This was not a new sentiment for Mr. Hull to express, for he is the greatest Cabinet champion of low tariffs, increased international trade (the following day he called this the only substitute for international war), and stabilization. The speech received special importance because it seemed timely and because the circumstances of its delivery made it a political speech and almost an official campaign announcement of the Democrats. Wall Street's presumable approval was tacit, as inflation talk had been in the background there for several weeks anyway. The "Committee for the Nation," self-appointed, expressed antagonism to the idea of gold stability as contrasted to price stability. "The only stability in money and prices attained in recent years has been by those countries which abandoned the gold standard, managed their currencies and have refused to follow the course you now advocate." Reactions abroad to Secretary Hull's orthodox ideas were cut short by the Rhine crisis. The leader of the gold standard countries, France, which greeted the opening to devalue the franc somewhat while being able to compensate for this unorthodoxy by enlarging the scope of the gold standard, saw her currency decline sharply. England, with her sterling bloc of managed currency countries, made no acknowledgment to the American administration's implied offer. All European money fell against ours. One reason for the German Rhenish move was supposedly the enormous difficulty which Germany was having in regulating the mark and in hiding the Reich's floating debt. A week before the Hitler speech, German gold reserves reached a record low: 74,000,000 marks, the mark selling, when it can be sold, theoretically at about $.406.

Cooperative Department Stores. — The Consumers Distribution Corporation, whose formation was announced January 24, took its first step in launching a league of cooperative department stores last week. The corporation was founded by Mr. E. A. Filene, who gave it a capital of $1,000,000 cash, to serve as central buying, merchandizing and advisory headquarters of the proposed league. A plan of organization has been sent to cooperative leaders throughout the country, looking to the creation of large local cooperative stores which will be serviced by the Consumers Distribution Corporation, and which will eventually take over ownership of the central corporation. Local "discussion committees" are recommended for the different communities, and when ten such committees are formed, central cooperative committees to unify their local effort. These "should concentrate on the possibilities of cooperative department store financing, and if the attitude of the consuming public is encouraging, it should figure the approximate sales volume that a store might do the first year." In cities of over 500,000 the annual volume should be over $3,000,000; in cities of 50,0000 to 200,000, not less than $600,000, according to the plan. The idea is that "the distributing system must be so large as to become an adequate outlet for modern, economical large-scale production; and it must be expertly managed. If the enterprise is large enough and it is sufficiently well-managed, and if it is also a consumers' cooperative, it will have a certain advantage which the system run for private profit does not have." Mr. Filene believes "the real field for cooperative savings lies in the higher-priced goods such as clothing, furnishings and house furnishings, which are carried by department stores." Smaller units would handle foodstuffs and other goods in daily demand, but to be conducted efficiently these also would have to be connected with large central stores to serve as supply units and warehouses.

New Deal Estimates.—"Significant upturns in industrial activity and employment and payrolls" in the first three years of the New Deal are pictured in a survey made by the National Emergency Council, a fact-finding organization left over from the days of the NRA. Farmers, it says, had an increase of $2,000,000,000 in net income in 1935 compared with 1932 and the ratio of prices they received for their products to the prices they paid for things they bought rose from 55 in March, 1933, to 90 in December, 1935. During the same time, the volume of factory manufacturing increased by about 50 percent and factory payrolls about 50 percent; though the latter were still about 35 percent below the 1929 high and the number of unemployed was still large. Increased earnings, according to a table in the survey, rose more rapidly than the cost of food at retail and other living expenses. The interest rate on the public debt has been cut from 3.4 to 2.5 percent, effecting a reduction of $242,721,981 in interest charges; but the total public debt was increased from $20,991,640,520 at the end of March, 1933, to $28,617,496,000 at the end of November, 1935. Fewer licensed banks and commercial concerns failed in 1934 than in 1929 or any intervening year. Security issues, excluding government issues, rose from $1,064,000,000 in 1933 to $3,526,000,000 during the first nine months of 1935. The survey says a good word for the effects on employment and working conditions of the NRA, and estimates that $3,607,197,492 has been spent for relief between the third quarter of 1933 and the end of 1935, while the numbers of those on relief has risen in that time from 2,078,896 to 3,081,208.

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The Play and Screen

Dear Old Darling

GEORGE M. COHAN is nowadays always welcome. Long past are the days when his youthful brashness offended the taste of a more decorous age. He no longer waves the flag or typifies the spirit of a Broadway that is dead. He has mellowed. Though neither his brain nor his body have lost any of their agility, they do not make mere pace the be-all and end-all. Of course he still tailors his plays for the best display of his own personality, but that personality is such an ingratiating one that it would be a pity if he ceased displaying it. A Cohan play, like Mr. Cohan, is *sui generis:* a sort of sublimated vaudeville with Mr. Cohan up and doing every minute. His latest, "Dear Old Darling," he denominates "a comic experience," and a very good term it is. It is in a way a mystery play, and Mr. Cohan instead of making himself the hero, deliberately makes himself the goat. He impersonates a millionaire bachelor who gets into the toils of a gang of blackmailers and is rescued by the police.

It would be idle to tell the story, which is devised simply to give Mr. Cohan an opportunity to disport himself, to laugh at himself, and crook plays in general, to talk about his "dear little girl"—that is where Mr. Cohan is least satisfying—and to keep the action whirling and boiling, even when there is no action there, by his loops about the stage. With almost any other actor playing the part of Calvin Miller the plot would seem at times thin indeed, but Mr. Cohan's vitality whips up the excitement until we sit on the edge of our chairs. Yet while the play is largely Mr. Cohan, he has engaged admirable actors for all the parts. Especial words of praise should go to Joseph Sweeney as the fake detective, who makes a fat part even fatter, to Walter Gilbert as a very real detective with brains, to Joseph R. Garry as an equally real detective without brains, and to Ben Lackland for doing much with very little to do it with. "Dear Old Darling" won't win the Pulitzer Prize perhaps, but it will amuse. And it certainly deserves a place on the White List. (At the Alvin Theatre.)

Sweet Aloes

"SWEET ALOES" is one of those slow-moving plays that London likes, and which are more dependent for success on their staging and acting than on any intrinsic dramatic or even literary merit. The story is the old one of the unmarried mother who sells her child to its titled grandfather so that the family name may be continued. In the mid-Victorian melodramas the mother and child were happily united at the final curtain; in the play of 1936 the mother is never reunited with her child, being satisfied with his photograph, which photograph also seals her happiness with her American millionaire husband. Frankly I for one prefer the Victorian curtain; it may have been sentimental, but it was at least sensible. A mother who sells her child is bad enough, but for her to be satisfied with his photograph is still worse—it is idiotic. Miss Jay Mallory, or to give her real name, Miss Joyce Carey, may consider this slightly Freudian, but it is to be feared it is just a bad case of "theatre."

But whatever we may think of the play we must give credit to the acting. Evelyn Laye is charming to look at as Belinda Warren, and plays with pathos and sincerity; Rex Harrison is delightful as Belinda's friend and the play's *raisonneur;* John Litel is forthright and sincere as Belinda's American husband; Doris Dalton amusing as the lady osteopath; Nicholas Joy ingratiating as the aristocratic father; Joyce Carey understanding as what in the old days would have been called the "injured wife"; and John Emery distinguished in looks and bearing as the initial cause of all the trouble. Tyrone Guthrie's direction and Raymond Sovey's sets are all that they ought to be.

The success of "Sweet Aloes" in London proves that after all the play is not always the thing.. Perhaps this may also prove to be the case in New York. The characters in "Sweet Aloes," however, take things a little too casually, and move with a leisureliness which is not usually to our taste. But what the players are able to do they do worthily. (At the Booth Theatre.)

GRENVILLE VERNON.

The Amateur Gentleman

CRITERION FILMS of Douglas Fairbanks, jr., is the newest British producing company to create in England with an eye especially toward the American market. Using Jeffrey Farnol's novel as the medium, Mr. Fairbanks and his associates, Marcel Hellman, Elissa Landi and others, arrive on these shores not auspiciously, but rather promisingly, entertainmentwise. Personnel that was hand-picked for the special occasion reflects itself in the production, a costume drama of the Regency period in England, having good story values and fine dramatic action that are both intelligently treated. Full advantage was likewise taken of the opportunities for a colorful presentation of the backgrounds of London of the period, from the court in gala dress to Newgate in the days of manacled prisoners and the treadmill. (Generally released March 20.)

Colleen

WARNER BROTHERS may justifiably claim a front-rank position in motion-picture selection and creation, but in this instance they make it difficult to conciliate the thought that a "Midsummer Night's Dream," a "Petrified Forest" and a "Louis Pasteur," in a row, had the same sponsorship as "Colleen," poor Colleen. Opening with a sweep and considerable attention at some 246 first-run theatres on March 21, this latest interpretation of an all-musical romantic comedy is hardly worth the celluloid on which its images and melodies are printed. "Colleen" is dressed up in the glitter and gold of Hollywood musicals, but even the ordinarily popular entertainers Dick Powell, Joan Blondell, Jack Oakie, Ruby Keeler and Hugh Herbert appear not to give a tinker's dam whether the music comes out here or there or anywhere. (Generally released March 21.)

JAMES P. CUNNINGHAM.

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Communications

SHOULD THEY GO TO PRINCETON?

Spokane, Wash.

TO the Editor: Except for the purpose of promoting further discussion on the subject, I cannot understand why the editors of COMMONWEAL would print the article by Hugh S. Taylor, entitled "Should They Go to Princeton?" appearing in the February 14 issue. Several of the statements made by Professor Taylor are based on false assumptions and should be cleared up for the readers of COMMONWEAL.

First, I take exception to the following statements: "They should go to Princeton and other secular universities and colleges who, with full determination to promote Catholic living *ad intra,* seeking, as far as they are able, the spiritual perfection of their own lives, are determined also to promote Catholic living *ad extra,* to play their part in Christianizing students of history, politics, economics, language and literature, science and engineering by and through themselves as 'Catholics in those groups,' in Christianizing the professors of chemistry and physics and biology and geology by the spiritual influence and academic distinction of the Catholic professors in these fields of effort. There is no other reason why Catholics should go to Princeton and this reason is sufficient and compelling."

Since the author does not make a distinction between undergraduate and professional students, are we to understand that a graduate of a Catholic high school is prepared to fulfil this tremendous task? Facts too well prove that in such cases the vast majority of such students succumb before the insidious and sickly pagan atmosphere of morals and philosophy breathed in at such secular institutions. The professional students, with degrees from Catholic universities, are well fitted for this task. They do much good in such an environment because they developed the Catholic living *ad intra* while attending the Catholic university.

Secondly: "There are no Catholic degree-granting institutions in Britain so that every university-trained Catholic in Britain must have taken his degree in a secular university."

The author of the article must be aware of the fact that there is a vast difference between the mass education of the United States and the class education of England. Few, indeed, are the Catholic students in England who seek a bachelor's degree. Not sufficient, I understand, are they to warrant the establishment of a Catholic university in England or our Holy Father would see that one was erected at once even if it were necessary to sell the sacred vessels to obtain funds. For the few the exception has been made.

Lastly, let me remind Mr. Taylor that Catholicism is not only a creed but also a culture. In the words of Reverend George Bull, S.J., professor of philosophy at Fordham University, "Catholicism is a culture, not merely a creed; an attitude, a whole complexus of things taken for granted, in every activity of life and not in the sphere of the strictly religious alone. And it is the business of Catholic education to impart that culture, just as it is the business of all other systems to communicate the culture that is theirs." Can Princeton or any other secular university give the Catholic student this Catholic culture?

THOMAS J. LARKIN, S.J.

Chevy Chase, Md.

TO the Editor: Professor Taylor's article in your estimable publication is splendid. It gives sound and honest advice from the shoulder to lay Catholics who would go into graduate work in any subject except purely religious subjects. It makes little difference where a boy takes his collegiate work, but for graduate work he should select a superior institution whether it be Princeton or Harvard or Chicago or California. An advanced student needs direction under renowned and known professors in libraries and laboratories which are properly equipped and financially endowed. He may need a fellowship. He may need financial aid for European study or to print the results of his researches. After obtaining his doctor's degree, he may need a job and recommendations from men whose testimony will carry weight. Where is he to obtain such opportunities in a sectarian university?

In a recent survey of graduate opportunities in the United States, fair-minded jurors found no department in any Catholic university worthy of unqualified approval and only six departments of instruction in all the Catholic universities of the whole country which could be regarded as worthy of favorable mention.

Credits earned in Catholic graduate schools are not always accepted in other Catholic graduate schools and probably nowhere else. A higher degree from a non-Catholic university opens the doors of opportunity in Catholic colleges for its recipients whether they be Catholic laymen or priests or nuns. Such a degree carries weight with college presidents as well as with employment agencies. The Catholic layman with a Catholic higher degree may find himself the forgotten man in education regardless of his obedience of ecclesiastical ordinances, and his chances of a job above high-school grade in the public system are so hopeless that he would merely display further lack of intelligence by submitting an application.

I hope I will not be spanked in your columns as I once was for maintaining that Catholic colleges should finance scholarship rather than football, pay teachers rather than deify coaches, and aid students rather than hire football players. For that effusion I apologize for I have recently learned of the character building and moral uplift of professional athletics in our colleges.

ADOLPHUS KING, JR.

Richmond Hill, N. Y.

TO the Editor: On Professor Taylor's article, "Should They Go to Princeton?" permit me to express a reader's modest caveat. I take issue not with the writer's thesis but with the method he chose to present it. Within the framework of a well-written essay his thought is presented carefully and precisely.

As I analyze his convictions on the matter, there are two reasons why men should go to Princeton: (1) "to

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promote the Catholic life"; (2) "the supreme test of where one should study should be the competence of the college chosen in the subject of one's choice."

If these be his fundamental propositions, a careful reading of what Professor Taylor has to say in his article reveals that the very order of presentation tends to hide the weakness of his case and to make his plea seem stronger than it really is. His plea is that the secular university in America should not be taboo to Catholic students. To substantiate this, he elaborates his two reasons. Evidently, he believes they must go together. He puts them together, and when all is said and done he has merely asserted the first and partially proved the second. In the first part of his article, the impression is given that specialized study of postgraduate nature is his concern; toward the conclusion—although cases cited to show preeminence as well as competence of secular universities have been on the graduate plane — all promising future undergraduates fresh out of secondary school are included in the writer's special pleading. A long shift, this, from Professor Taylor's previous drift making attendance at secular universities a higher form of Catholic Action because such institutions have facilities in the higher branches of certain subjects which Catholic institutions lack!

For one reader at least, it takes more than the application of a quotation from Monsignor Sheen to back Professor Taylor's contention that the Catholic student may do more possible good to a secular university than that university may do the Catholic student possible harm. For the research student this point of the professor's may be well taken; but when in the sweep of his conclusion Professor Taylor is giving the rôle of Catholic influence, which Monsignor Sheen ascribes only to the mature and trained Catholic (on the stage, in medicine, in law, etc.), to the youth of eighteen as well, he has run in his ardor beyond the spiritual authority he has quoted. In the face of already established Catholic principles and policy on the subject—on which it seems there are minority opinions—just what does Professor Taylor's article contribute to the all-important question of the education of Catholics?

What Catholics, at what age, and for what specific purpose, should go to Princeton or any other secular university?

William E. Manz.

New York, N. Y.

TO the Editor: Professor Taylor's article is an eloquent plea for a wider presence of Catholic graduate students and professors at outstanding secular universities. But when he applies his arguments to the undergraduate Professor Taylor is distinctly misleading. Does he really expect the intellectually immature undergraduate, even in the instances where he does have the best Catholic secondary school preparation, to seriously influence the thought of the professor of history, science or philosophy, who has specialized in his subject for years? In the interplay between the two minds will the undergraduate of eighteen, with a healthy interest in sports, snap-courses and week-ends, influence his professor or will the latter modify the viewpoint of his pupil by a perfectly natural, conscious or unconscious effort to win adherents to his way of thinking? Patrick Barry's recent articles in The Commonwal show what Catholic undergraduates in secular universities are actually up against in extreme cases. The American undergraduate is simply not equipped to discuss these questions with his professor on anything like equal terms.

To a lesser degree life in most secular colleges and universities tends to dilute the student's Catholicism rather than to enable him to radiate the influence of Christianity. First-hand experience as a regular student at two such secular institutions and considerable second-hand knowledge of what transpires at others have convinced me that the Catholic students are hard to distinguish from their non-Catholic classmates; even aside from those who drift away from the Church they are not particularly noteworthy as apostles of the Faith.

Catholic Alumnus.

THE CHURCH IN THE PHILIPPINES

Chicago, Ill.

TO the Editor: With respect to the question which is raised on the adjuration of anticlericalism and the reconciliation to the Catholic Church of Jose Rizal, mentioned in my article, "The Church in the Philippines," which appeared in The Commonweal of January 17, 1936, I may add the following:

This document, whose existence had been claimed as having been signed by Jose Rizal, was discovered among the papers of the archepiscopal archives in Manila, following the fire which threatened these documents a couple of years ago. I have seen a photostatic copy of this abjuration, which is written fully and at length in the handwriting of Señor Rizal. A photostatic copy hangs in the drawing room of Archbishop Michael J. O'Doherty of Manila, who is also in possession of the original. These facts can be verified by direct communication with Archbishop O'Doherty.

Rev. James A. Magner.

LUNN—HALDANE

Liverpool, England.

TO the Editor: Mr. Haldane is 100 percent right in refusing to accept Saint Thomas's argument from motion as given by Mr. Lunn. The latter is not careful enough, he repeats an error which is serious indeed in the translation. Saint Thomas is made to say these extraordinary words, "Whatever moves is moved by another." This is evident nonsense and is fatal to Mr. Lunn's case. I find that what is said in both the famous Summas is, "Whatever is moved is moved by another." The argument is sound on this basis, but is no good on the other. The difference, a reviewer named Arthur Hope has said, is that between *movere* and *moveri*. As a convert I am sorry to see men make and repeat such a curious and fatal mistake, and your reviewer, who can hardly be a Thomist, praises the part of the book containing it. One word, or one part of a word, makes the difference between God or no God.

T. G. A. Wright.

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Books

New Light on Napoleon

With Napoleon in Russia. The Memoirs of General de Caulaincourt, Duke of Vicenza. From the original Memoirs as edited by Jean Hanoteau. New York: William Morrow and Company. $4.00.

I AM SURE that what I am going to say about this book will be a shock to many people, if only for the reason that most critics have declared it is a wonderful contribution to the history of the great Napoleon. That it is a contribution to it is certain, but is it a wonderful one?

History must not be individual, as Leopold von Ranke once said. And seen from this angle, Caulaincourt's Memoirs have certainly not the value attributed to them, because they are essentially individual. We find ourselves all the time in company with him; the Emperor comes second. And we must exert our imagination and former knowledge of history to realize that the Russian campaign of 1812 was a world-shaking event, a fact of which the reader becomes immediately aware when he starts reading the only really immortal book describing this same campaign: the Memoirs of Count de Ségur. General de Caulaincourt's narrative is a photograph, not a picture, and this is its greatest defect.

Also the book is far too personal, inasmuch as it is difficult after one has read it, to keep in mind anything but the personality of the Emperor, not presented at all from the sympathetic point of view, and one is apt to lose sight of the significance of the great events which were taking place just at the time General de Caulaincourt was consigning his impressions to paper.

From the purely historical angle. the book lacks importance. It tells us nothing new, nothing we did not know before. Certain sayings of the Emperor are its only startling content; and these fall very much below those which make the "Mémorial de Ste. Hélène" such an extraordinarily interesting contribution to Napoleonic literature.

And yet, in spite of these, I believe, quite just criticisms of mine I would certainly recommend this book of General de Caulaincourt's to every student of this particular period of European history, not on account of the information it conveys, but because it gives one a most excellent insight into all the intrigues that continually surrounded Napoleon. It reveals the small details out of which it is easier to reconstruct an immense historical drama, then by following only the great lines of its development. There is in it not the life its author imagined he was describing, but the petty as well as the noble phases of life, real life lived by real human beings not marionnettes.

Of course everything concerning Napoleon is interesting, and particularly so is an account of what he thought, felt and said during the retreat from Moscow. But somehow I cannot bring myself to believe that he really said some of the things attributed to him by General de Caulaincourt. One must not forget that the latter did

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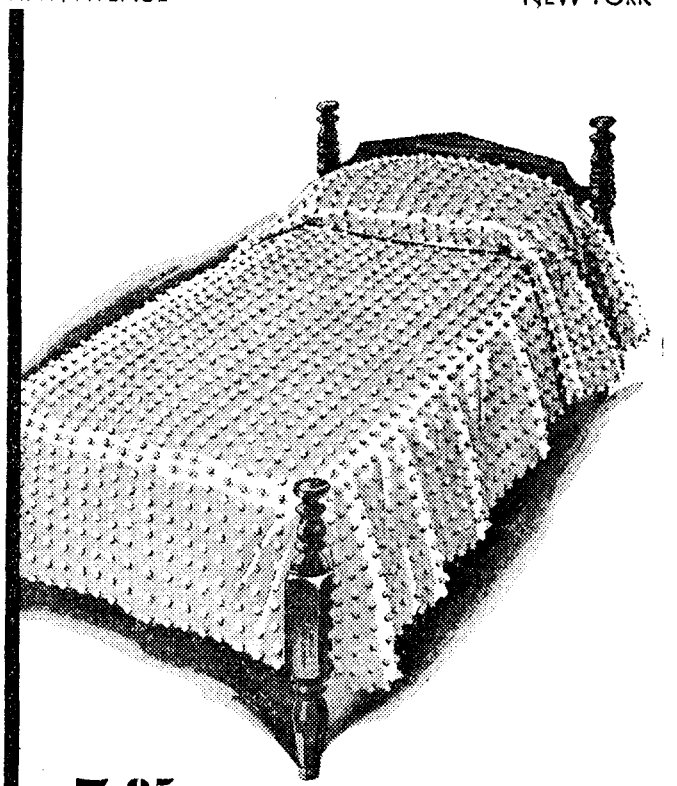

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Next Week

AMERICA AND WAR, by J. Elliot Ross, takes up ways and means of keeping out of war. The author advocates realistic education on "the horrors of war, the futility of war, and the foolishness of war." Most interesting, perhaps, is the analysis that blasts economic motives which belligerents might imagine; and most devastating—almost humorously destructive—is the display of war's foolishness. . . . TYRANNY IN THE GUELF MODE, by Summerfield Baldwin, is a charmingly brewed "purge for nineteenth-century nationalism," designed to make us better understand the present similarity of German and Italian government. Mr. Baldwin, uninhibited by the arbitrary prejudices of the academic "mandarins" in the modern history field, recalls the twelfth and thirteenth century struggles of Guelfs and Ghibellines which rose near the Alps and covered Germany and Italy. He believes the medieval Guelf and the current Nazi or Fascist would recognize each other as members of the same party. It is an original reconciliation of facts seldom reconciled. . . . COOPERATION IN NOVA SCOTIA, by Philip Burnham, documents the story of cooperative economy begun in this issue, with a picture of the cooperative growth inspired by St. Francis Xavier University in Antigonish, Nova Scotia. The way adult education has been blended with the business and economic and social program to their astounding mutual advantage is told. It is a practical, and it can be a useful history. . . . Maurice S. Sheehy, in COLLEGE AND THE WORK HABIT, says that college is less a place of pleasant loafing since the depression—if it ever was very much so. The experienced author then describes about half a dozen typical types of contemporary undergraduate toilers: neurotic worker, trifler, defense worker, enthusiast, drudge, dramatic worker, and the student.

not like the Emperor, and had good reason not to; so he might easily have been influenced in his judgments of the great man by personal feelings, and a latent personal animosity. His book on more than one occasion differs completely from the "Mémorial de Ste. Hélène," just as his description of the great French retreat from Moscow differs from the story of Count de Ségur. Yet it is true that no two people see the same thing in the same way, and of course this too has to be taken into account. I would recommend that readers do not accept General de Caulaincourt's judgments as infallible, and that before forming an idea of the personality of Napoleon from them, they read the "Mémorial de Ste. Hélène" and the magnificent pages in which Count de Ségur describes to us the heroism and the sufferings of the French Army as it fought its way back to France out of the snowy steppes of Russia.

CATHERINE RADZIWILL.

Our Lord in Palestine

The Life of Jesus Christ in the Land of Israel and among Its People, by Dr. Franz Michel Willam. St. Louis: B. Herder Book Company. $4.00.

BIOGRAPHIES of Christ remain hardy perennials. Popular interest in the Subject continues undiminished from decade to decade, as attested by the numerous reprints of every new "Life." Each succeeding author, moreover, lends the perspective of his own period to his interpretation, and he usually mirrors the thought and temper of the times in which he writes. Thus, the destructive attempts of Baur and Strauss were primarily the reflections of Hegelian thought prevalent at the German universities a hundred years ago. The spirited works of the historian Veuillot and Abbé Fouard represented the reply of Catholic France to the fashionable, if superficial, rationalism of Renan. Similarly, the widely read Christographies of Père Didon and Fillion took issue with Harnack and his school of higher criticism and the modernism of Loisy. Our own time has borne witness to a return of a somewhat simplified realism, finding an enthusiastic exponent in Papini and his literary masterpiece. Other authors, like Father Meschler and Archbishop Goodier, dwell on the devotional wealth inherent in any delineation of the Life of Our Saviour; nor has the scientific side been neglected as the studies of Dr. Meyenberg and Father Felder amply prove.

Dr. Willam's presentation does not deviate essentially from the traditional treatment and approach. It combines a sober objectivity with helpful historical sketches or vivid topographical descriptions. It avoids all arguments anent authenticity or reliability of the sources; it does not enter into controversy, not even in matters hoary with age among exegetes, as, for example, the question of Mary Magdalen's kinship with Lazarus. There are no footnotes and there is no introduction; the author plunges abruptly into *medias res* with the opening words of his first chapter.

Following a natural chronological order, the writer unfolds his simple and straightforward story in simple language and in a straightforward manner. Quoting

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the words of the Sacred Text itself as much as possible, which frequently supplies a sort of chapter-heading, Dr. Willam then elucidates and illustrates with plastic clearness, supplementing with historical vignettes in his endeavor to recapture the scenes of the past. Due to this happy companionship of faithful description and religious fervor this book becomes equally well suited for home or for classroom; for cloister, for convent or for library. For, the general brevity of treatment of each event makes it not only of practical utility for Bible-class lessons, but renders it adaptable as well for spiritual reading, for meditations, or for private, daily perusal.

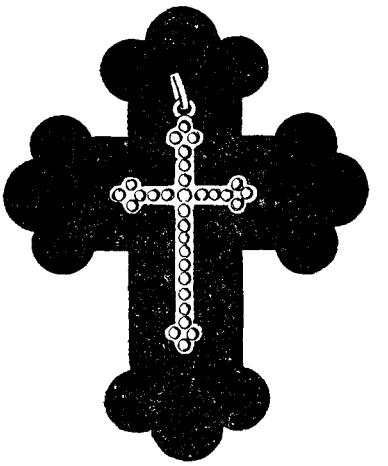
That the present offering is in nowise divorced from its environment is indicated by the very title. It insists that it is "The Life of Christ in the Land of Israel and among Its People"; as if to antipose the sentimental vagaries in Joseph Wittig's "Life of Christ in Palestine, Silesia and Elsewhere." Moreover, the author frequently delivers himself of comments and opinions in terms of our modern social, economic and national evaluations and ideologies. He implies a philosophy of labor, a general standard of social justice, and twentieth-century political convictions. Last, but by no means least, the author finds here also an ideal means of combating and rebutting the attacks and absurdities of Rosenberg and his pseudo-philosophy now befogging many youthful minds in Germany. This may possibly explain a tendency to digressions and an occasional stress on a pedagogical viewpoint which, after a transatlantic passage, appears more like a pedantic viewpoint. But such foibles vanish in the wealth of vital matter of a vital story, well told.

GREGORY FEIGE.

The Paths of Empire

Death in the Desert, The Fifty Years' War for the Great Southwest, by Paul I. Wellman. New York: The Macmillan Company. $3.00.

MR. WELLMAN, a son of Indian Territory, a journalist, and a student of the history of the Western Indians, follows his "Death on the Prairie" with this tragic, vivid, interesting story of the destruction of the Indians of Arizona and New Mexico, especially the half-civilized Pueblos, the wild Apaches, and the deadly Modocs to the north in the Oregon country. It is a narrative of brutal murders and massacres in which the Indian was hardly worse than the white ruffians and cattle "rustlers" or even than some of the soldiers maddened by sights of mutilated corpses of isolated settlers and stage-drivers. It is an account of white treachery from the massacre of Apache leaders at the invited feast under color of truce (1837) until the ill treatment of Geronimo and his followers at forced labor in Florida quite contrary to the articles of their surrender. It is the story of extermination until that official policy was found to be too tardy and too expensive to be efficient. It is a terrible indictment of the American Indian policy no matter how wicked and inhuman were the Comanches, Utes, Apaches and Modocs in their futile campaigns to hold their native deserts against the Mexican copper



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miners of southwestern New Mexico, the American gold hunters and western emigrants, the ranchers and the badmen of the Southwest who had been driven forth from the mines and diggings by the vigilantes. It is a narrative of rugged individualism at its worst when only the aborigines faced its terrors, little realizing that later the settlers and miners who dispossessed them would feel the crushing force of the same selfish pressure of exploiting capital.

The interested reader will learn considerable about Indian life and about the beginnings of civilization in the territory seized or acquired at the end of the Mexican War. He will come to know some of the heroes and villains of the region: Mangus Colorado, Conchise, Victorio, old Nana and Geronimo, "the human tiger," among the chiefs; Phil Kearney, Nelson A. Miles, George Crook, Kit Carson, Broken-Hand Fitzpatrick, Lieutenant John Guilfoyle, Captain Joseph Walker, Captain Emmett Crawford and Colonel King Woolsey among the soldiers. He will appreciate the difficulties of the fighting soldier on the frontier directed by desk-officers in Washington who had little understanding of Indian nature and no knowledge of the deserts and the plains. He will marvel at the native cunning which enabled a brave to escape from the train bearing Geronimo's unhappy tribesmen to imprisonment in Florida and to find his way by traveling at night across populous states to his native hunting grounds in New Mexico without being seen by a white man and aided only by the natural instinct of a homing pigeon. Of missionaries, the reader will read practically nothing. Indeed, they seem to be intentionally excluded from this drama of Arizona, New Mexico, Sonora and Chihuahua.

RICHARD J. PURCELL.

The Artist Monk

In Quest of Beauty, by Dom Willibrord Verkade, O.S.B. New York: P. J. Kenedy and Sons. $2.00.

TYPICAL of most converts who desire to describe the spiritual Odyssey that brought them to Rome is Dom Willibrord Verkade, O.S.B. A few years ago with the publication of "Yesterdays of an Artist Monk" the story was begun. It started with his childhood and explained his conversion and entrance into the Monastery of St. Martin at Beuron. This second book, "In Quest of Beauty," resumes the narrative and brings it up to the present.

Many men have searched for beauty. Some have felt they were successful, others openly admitted their failure. Dom Verkade is one of those rare souls who feel that they have at times captured that elusive sprite which so often escapes her pursuers. The reason for his success is not hard to find. For he is not only a devout priest but a competent artist as well. He is living under ideal conditions and in the proper atmosphere for the development of his talents as a painter whose work is imbued with a deep religious spirit and fervor.

According to his own testimony the completion of the picture, "The Descent from the Cross," in the Carmelite Chapel in Vienna marked the culmination of his search

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for beauty in art. The supernatural beauty he found in the monastic life dominates the entire book.

Unlike most apologias, this one attempts no exposition of Catholic doctrine. Rather it is a commentary on a very busy life, of days spent not only in the quiet of the cloister, but also in many of the great cities of the world. Milan, Vienna, Munich and Jerusalem are all visited in the execution of commissions. Each place is described from the twofold viewpoint of the artist and the monk who sees so much overlooked by untrained eyes and duller minds. Among the many unusual observations there is a particularly interesting analysis of the Egyptian concept of art and architecture.

Toward the end, the last chapter, the author says, "I have written this book because I was moved by an imperious urging to depict the experiences of my inner and outer life in a series of clear-cut descriptions in the hope that hearts and minds similar to my own might hereby find sustenance and comfort." A modest desire, but we feel that dissimilar hearts and minds will also find sustenance and comfort in these pages.

CHARLES E. DIVINEY.

Jewish Fiction

The Jewish Caravan: Great Stories of Twenty-Five Centuries; edited by Leo W. Schwarz. New York: Farrar and Rinehart. $3.75.

ALTHOUGH the editor of the "Jewish Caravan" did not intend to compile an anthology of Jewish literature, his selection of Jewish stories since biblical times until the present turns out to be a remarkable, probably the outstanding one-volume collection of Jewish story-tellers. It is admittedly no anthology rooted in esthetic or historical principles although the subtitle seemed to promise a standard less variable than a largely sociological one. A wealth of material is presented in three sections: the first part of the anthology deals with biblical and immediately subsequent times, the second with the Middle Ages or medieval conditions even if portrayed by modern authors, and the third with the present problems of Jewry, under the subdivisions, "To be or not to be," "America," "Soviet Russia" and "Palestine." Each is introduced by brief remarks of the editor, sketching the historical background of the period or problem dealt with.

All the authors of the stories are Jews, with the exception of Luigi Pirandello. The majority of the modern story-tellers are Eastern Jews, or Eastern Jews who have settled in the United States, with a few German and still less French authors. Thus, the usual objection to anthologies as to incompleteness could be raised in this case again. The universality of the Jewish problem could have been better illustrated if the Scandinavian countries, Hungary and Holland had been included, and the reviewer especially missed Schnitzler's name in the "Caravan." But surely enough, anthologies cannot satisfy everyone, and the tremendous material condensed into this volume is welcome to anyone interested in the problems of Jewry and in world literature.

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Boethius

The Tradition of Boethius, by Howard Rollin Patch. New York: Oxford University Press. $2.75.

PROFESSOR PATCH has written affectionately of the great Boethius, and his book summarizes information garnered in many places. One should like to hope that it will revive interest in the "De Consolatione" among at least those few who still believe that the Latin language is a treasure-house of wisdom. It is not difficult to show that the influence of Boethius, reflected in translations and commentaries beyond number, was one of the major forces in the making of medieval culture. But to tell the story as effectively and gracefully as Dr. Patch does is to do an unusual good deed. The appendix and bibliography will prove of great value.

Curious Recipes

A Butler's Recipe Book; edited by Philip James. New York: The Macmillan Company. Cambridge University Press. $1.00.

MR. JAMES has unearthed a curious recipe book, vintage 1719, and it was worth digging for. In many ways our ancestors were normal—they loved spices, and their "Sullibub" was excellent. But when one comes to "A receipt for the Surrup of Long Life to be done in the Moone of May" one begins to doubt the existence of the golden age. The little book is fascinating.

A Most Usable Manual

Annals of English Literature, 1475-1925. *New York: Oxford University Press.* $3.00.

TWO ENGLISH scholars have provided a most usable manual of names and dates. The principal publications of each year since the appearance of the "Gesta Romanorum" are arranged alphabetically, and an index at the end provides a working list of authors. Marginal notes indicate contemporary foreign publications, or events of biographical importance. The book is as practical a small work of reference as has been issued in a long while.

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